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The Marquette Monographs on Education
No. 5
Edward A. Fitzpatrick, Editor

The Foundation of Christian Education

The Foundation of Christian Education

By Edward A. Fitzpatrick, Ph.D.
Dean, Graduate School, Marquette University

Introduction by
WILLIAM M. MAGEE, S.J., LL.D.,
President, Marquette University

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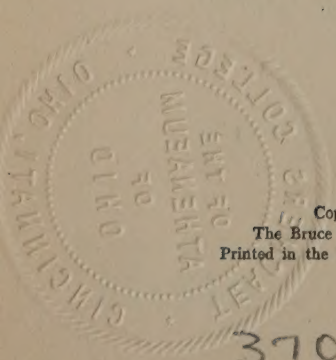

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Dedicated to

THE SCHOOL SISTERS OF NOTRE DAME

Upon Opening of Mount Mary College,

September 16, 1929

INTRODUCTION

A bleak hillside near Bethlehem, a cave in the hill, and the birth of a child — few writers would dwell long upon an event of this kind. Apparently, it is not the stuff out of which either history or romance is made.

Yet, there is both historical significance and a greater love here. The child is Christ. He is destined to influence the thoughts, the actions, the living and the dying of men and women the world over and for all time. David, the Psalmist, had sung of His birth. Every prophet of Israel had pointed the hearts of the people to the day and hour of His coming.

Years afterwards Christ in the full flower of His manhood asked the people, "What think you of Christ?" The Pharisees answered, "He is the son of David." There must have been something missing in this reply. The answer could not have been quite complete, for Christ followed with the question, "If David calls Him Lord, how then is He his son?"

History has a way of repeating itself, because today there are men and women — and the number seems to be increasing — who still answer, "Christ

is the son of David, the highest, holiest manhood, but only David's son, a man and nothing more than a man."

That Christ was of David's line is too obvious to need further comment. But, if we reflect seriously upon Christ's own words, His works, and the other circumstances of His life, have we not sufficient evidence to prove that He was also David's Lord, that He was God Incarnate, the Word made flesh?

Competent scholars have examined the evidence presented in the Gospels, of Christ's Divine Sonship. They have refuted the assertions of hostile critics that the narratives were either inventions or an ingenious synthesis. They have vindicated the genuineness and historical value of the Gospels.

Even though we did not have from biblical scholars the testimony and the reason why of that testimony in defense of the Gospels, we could by attentive reading find strong evidence in the narratives themselves both of the writers' sincerity and, indirectly at least, of the objective truth of the events related. In illustration of this, we might call attention to certain aspects of the Gospel narratives.

Apparently, there is no literary device employed, no attempt at working up a climax to emphasize what the Gospel writers have to say. The events they narrate are at times naturally incredible. But, even then, the writers display neither eagerness nor anxiety to argue themselves or their readers into accepting them. Miracles are handled as easily,

almost as familiarly, as the drab commonplaces of ordinary life. Lazarus is called forth from the tomb. Christ rises from the dead. Either event, tremendous though it be, is related as casually as one might tell an ordinary experience.

Admittedly, the Gospels were not written at the same time. They were written by four different men. Each bears some impress of individuality. Taken together, however, they manifest a harmony altogether inexplicable if they were the accretion of several centuries of varied religious thought and experience.

In all four narratives Christ lives and breathes, heals and suffers pain, the same Christ not merely in name, but one, identically one in character, motive, and purpose.

Another point worthy of consideration — we can but suggest it here — the doctrine Christ taught, has it the appearance of being man-made? Is it merely human in concept and ideal? Is it swathed in the winding sheet of nation, of time, of earth?

History has given us pictures of great men. But each of them, though idealized by his biographer, manifests the undeniable limitations of his or the author's age. Poets and novelists have not been forced to observe the unities of time or of place. They have laid the whole realm of fancy and of reality under contribution. Out of this material they have conjured up heroes and heroines. Yet the creatures of their art have all fallen far below the

perfection of manhood and of womanhood. Their feet have been of clay.

None of these characters entirely satisfies the higher aspirations of our heart. Then we turn to Christ of the Gospels, Christ, too, we might remark, of the early and of the later Church. Christ is preaching a doctrine. He is not merely preaching it, He is living it — living it in all its immaculate purity, its great deeps of sacrifice, in the ineffable tenderness of its love for men, in the humble sublimity of its reverence for, and obedience to God, the Father. Through the living of that doctrine shines forth for us Christ, Christ the Perfect, the Ideal — Christ, the unique Teacher.

What think you of Christ? What significance do you find for education in His personality, His teaching, and His life? These are fair questions to ask the educators of our own time.

To answer these questions candidly, to point out their implications, is the admirable purpose and the scholarly achievement in the present work by an educator, Dr. Edward A. Fitzpatrick, Dean of the Graduate School of Marquette University.

William M. Magee, S.J.,
President of Marquette University.

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PART I

CHRISTIAN EDUCATION IN THE FIRST CENTURY

I

CHRISTIAN EDUCATION IN THE FIRST CENTURY

THE FOUNDATION. What is the basis of Christian education? The answer during these twenty Christian centuries has been St. Paul's: "Foundation can no man lay other than that which is already laid, which is Jesus Christ." (I Cor. iii. 11.)*

Educational Aspects of the New Testament. The histories of education generally seem to neglect this fact, and even where an effort is made to state it, there is no adequate treatment of either its nature or its significance. The essential basis for doing this is a study of the educational aspects and implications of the fundamental document of Christianity, the New Testament.** The purpose of such study would be to clarify the discussion of the foundations of Christianity as an educational force, and ultimately to stimulate scholars to reconsider the treatment of the educational aspects of Christianity during the first three centuries, and particularly during

*This quotation is from the Westminster version, as are all quotations from the Epistles to the Churches. All other quotations are from the Douay version.

**Strictly speaking, of course, the New Testament is not a document, but a number of documents.

the first century. That is precisely the purpose of this book.

What Was the Situation? We seem too anxious to bring Christianity into conflict with Roman paganism before we understand what it is. One is not quite sure whether the Roman intellectual cohorts of the first century were waiting in ambush for simple Christianity to come along to seduce it, or whether Christianity had a peculiar affinity for the "hard logic of Greek thought and the iron rigor of Roman imperialism." In fact, Christianity was no simple thing at all, but apparently quite sophisticated. But in any case, certainly, a deliberate effort such as is described in the following passage, seems hardly in accord with the historical fact. "Here was a moral ideal," says Hart, "of singular beauty and purity, a type of life that made a wonderful appeal to a weary world. There was a real danger that this ideal might conquer the mighty fortress of civilization by the slow processes of individual conversion. Such fatal consequences must be guarded against; primitive Christianity must be moralized, systematized, intellectualized, institutionalized. It must be made to fit into the absolute system of the Empire; it must become subject to Greek logical forms and to Roman political control. In this way alone could the dangers implicit in it be securely avoided."[1]

Some Difficulties. One error here, as in general, seems to be that the point of view of the writer is

[1] J. K. Hart, *Democracy in Education*, pp. 130–131.

that of the passing Roman world instead of the coming Christian world. What Roman official, or what Roman philosopher, or what Roman religious leader set about deliberately to moralize or systematize, or intellectualize, or institutionalize primitive Christianity? Another difficulty is the assumption that the development of Christianity was something forced upon Christianity by outside agencies, rather than a development from within. Still another difficulty is found in the assumption that Christianity was given to the world a completed product, complete in doctrine, ritual, government, and social implications. And still another is the assumption of a weary world anxious for this new revelation, or new philosophy as they chose to call it, and not rather a dilettantish world, waiting to hear some new thing, or perhaps even a wicked and perverse generation. The concrete historical situation of the first century is interpreted in terms of something in the writer's or reader's mind, and not, apparently, in terms of the facts.

Some Fundamental Concepts. It is assuming too much, too, to think that people generally, even students in our universities, know the New Testament, or know concepts back of such words or ideas as Church, Christianity, in "Semitic form," or "cast in a Greek mold," the creeds, Apostles' or Nicene, primitive Christianity, and the usual terminology of the first-century discussion.

Greek Logic and Christianity. The impression one

gets from the histories of education is that a primitive Christianity comes out of the East "head on" in collision with the Greco-Roman world—with the natural result. Very much is assumed as to what this "primitive Christianity" is, and it is certainly almost completely transformed by the Greek logic which is imposed upon it. The presumption seems to be that the organization of these beliefs and the development of doctrine should not have taken place. Greek logic, or any logic, is the essential form of intellectual development; but not here apparently, for living the life of the Christian on the one hand and organizing its rationale, or its principles on the other, seem to be incompatible. Is that necessarily so? Is the whole story told in the difference between the Sermon on the Mount and the Nicene Creed? Is the Sermon on the Mount all of Christianity as taught by Christ? Did Christ teach definitely and authoritatively, and, if you permit the word, dogmatically? One wonders as he reads this interpretation of the historical data, whether the writers are saying that Christianity should have remained in Palestine, and there should have been no intellectual development of Christianity.

Lumping Centuries Together. Great interest is manifested in the establishment of the catechetical and catechumenical schools, though these are not greatly important as compared to the nature of Christianity itself and the conception of education underlying it. One of the difficulties in dealing with

the situation is that the first three or even four centuries are grouped together in one blanket discussion. It would help clarify the situation greatly if dates were used more generally.

The Intellectual Element in Early Christian Education. It is pointed out that the early Christians (presumably generally) were from the "lower classes," "ignorant" or "illiterate," and were not concerned with schools or literary training. The early Church (which is never clearly defined) was anxious to destroy the excesses of pagan society and secure a moral reformation of the world, and education, whatever there was of it, must therefore be moral and religious. Professor Monroe in this connection makes the rather strong statement: "Education now for a thousand years is to possess very little of the intellectual element."[2] Even such a statement would be better understood, if he specified which education—presumably the education of the people generally, but that has continued to be true in the only sense in which it could be true, to our own day. And the war statement that we are a "nation of sixth graders," shows that even today, for the general mass of people, our educational system has "very little of the intellectual element"—and in addition, has little of the moral and religious element.

The Church is the School. It is noted, too, that the Church is the school. And if the statement had more content and more context—elements generally

[2]Monroe's *Textbook in the History of Education*, p. 230.

lacking in discussions of the first century—it would be more intelligible. For example, the distinction still noted in the Mass—the central act of worship in the Roman Catholic Church—between the Mass of the Catechumens and the Mass for the Faithful indicates more than most of the histories of education tell.

The Position of Christ. The same lack of definiteness relates to the position of Christ in the educational development. Indexes to books that contain references to less influential personalities in education do not mention Christ, only Christianity. Some effort is made to state Christ's teachings, but the statement, always inadequate, concerns itself with their religious or social aspects to the almost total neglect of this educational implication. Or it deals with only a few well-known passages, instead of dealing with the material in its totality. Or it deals with certain favorite passages instead of being a systematic study of all the material. Davidson is satisfied to dismiss the subject in a sentence: "The religion of the Jews revolved around three concepts: (1) a one, omnipotent, creative God; (2) a Messiah; (3) Holiness, concepts which in Christianity hardened into the three persons of the Holy Trinity."[3] Or a mere statement of His personality and His teaching method is given instead of a full discussion. The perfection of the method is assumed. On the generality of people, as a matter of fact, the method

[3]Davidson, *History of Education*, pp. 112–122.

was not effective, for after three years' preaching to thousands of people, and healing the sick, making the blind see, the lame walk, there are only a few hundred followers at the time of the Crucifixion. There can be no effective teaching unless there is real learning. The amazing thing is what happened in all the centuries since. And the neglect of this seed time of what came to be, seems to me a major problem and a serious defect in our educational history.

The Chronology Needs to be Established. But this presentation is made here to suggest in the first place that there is a very real need to establish the chronology of education in the first Christian centuries, and not to lump into an undifferentiated mass these centuries. The general historical facts we know. They are stated as follows by George Burton Adams: "It seems evident that we must say, that during the first century, the government had no distinct consciousness of the existence of Christianity.* The second century is a time of local and temporary enforcement of the laws against the Christians. With the third century we reach an age of fearful rapid decline and of most earnest attempts, at intervals, by clear-sighted emperors, to turn back the tide, and this is the age of planned and thoroughgoing imperial persecution."[4] In our educational discussion we should recognize these facts, but not state them to the exclusion of the detailed educational facts.

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*But note the persecutions by Nero; and more particularly, the martyrdom of Peter and Paul.

[4]George Burton Adams, *Civilization During the Middle Ages*, p. 47.

The Church. The Church itself is assumed. It comes on the educational scene in full panoply, a knight fighting pagan paladins with surprising vigor. There is no explanation of what the Church is, or how it came to be, or what was its relation to Christ, and of the doctrine He taught with reference to it.

The Principal Thing in Christianity is Christ. It seems to me the principal thing in Christianity is Christ, and the principal explanation of, or at any rate, the fundamental fact in the transformation of the Greco-Roman world into a Christian world was the actual teaching of the Nazarene in Galilee, and the continuation of that teaching by the Apostles, and particularly by Paul, so far as the first century goes, and by the Church generally. The fundamental historical document for discovering that is the New Testament. That forces us back into the Judaic antecedents of Christianity. That leads into the Messianic tradition among the Hebrews. That leads us back to those teachings of the Jews in which we find in Christ not only a new testament, but the fulfilling of the law. All this comes before the conflict of Christianity with pagan culture, before the organization of schools, except as Christ's training of the Apostles and the disciples was a school, or the preaching in the synagogues and the open places was education—perhaps adult education.

The Study of the Fundamental Document of Christianity. I propose, therefore, a direct study of the New Testament as the fundamental document of

Christian education, for its educational doctrine or, at least, its educational implications. I suggest that the New Testament as an educational document belongs in every course on the history of education. Perhaps in this way we shall understand our Comenius better, our Bacon better, and our Froebel better (as well as the intervening centuries) if we have this foundation of Christian education clear.

The New Testament is an Educational Classic. The New Testament in this view is one of our great educational classics. It deserves the same careful study in education that Plato or Aristotle, or Comenius, or Pestalozzi, or Froebel, or Dewey gets. That at least. We propose in the following chapters to study it in that light.

The Study of the New Testament as an Educational Classic. What is implied in this study of the New Testament as an educational classic? In a history of education, such as Paul Monroe's, for example, one would note that whether an educational movement, the educational system of a country, or an educational classic is studied, the author attempts to answer formally and implicitly the following questions:

1. What is the aim of education?
2. What is to be the content or curriculum of the educational system?
3. How can the content be taught so as to accomplish the aim?
4. Who is to teach?

5. What shall be the organization to achieve this purpose?

Back of these questions are the main problems of education: the problems of aim, of curriculum, of method, of the teaching class, and of the organization.

The Order of This Study. The New Testament will be studied with these questions in mind solely; all other aspects of the work are here subsidiary to our main concern, an answer to these five questions. The answers to these educational questions as given in the Gospels will be studied first, and then the answers as found in the Epistles. In making these studies, no statement will be made which is not based on a specific passage in the New Testament, and as far as possible the passage will be quoted. This is a beginning. Our concern will be, then, with two general problems:

1. What was the educational system established by Christ?

2. What was the educational system described in the Epistles?

These problems need to be supplemented by a study of the tradition in the early Church particularly during the first century. But that is a distinct study with special difficulties of its own.

The immediate task is, then, a statement of the Christian educational system as established by Christ.

PART II

THE CHRISTIAN EDUCATIONAL SYSTEM AS ESTABLISHED BY CHRIST

II

THE FOUNDER OF THE SYSTEM

THE CHARTER. Whatever else Christ did on earth, he established a teaching organization. Setting out about His Father's business, He selected twelve apparently miscellaneous individuals to carry out the purpose for which He became incarnate. He would have them give the whole world the secrets which had been hidden from the foundation of the world. They would be His teaching staff. He commissioned them in these words: "All power is given to Me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matt. xxviii. 18–20.)

An Educational Program. For those who accept the Divinity of Christ, this is truly a remarkable statement coming from one having authority. There is a very definite teaching class. There is apparently a definite curriculum: "All things whatsoever I have commanded you." And there is the promise of continuing and permanent supervision: "I am with you all days even to the consummation of the world."

And this is the charter of the teaching organization.

The Founder of the System. A young man who lived for thirty years in the bosom of a Jewish family, in an obscurity almost complete except for the things a loving mother kept in her heart, announces that He is sent from God the Father, that He Himself is divine, and, in His own language, "I am the Way, and the Truth, and the Life. No man cometh to the Father but by Me." (John xiv. 6.)

We have this claim reiterated over and over again. He tells the Jews who were among the five thousand who were fed with the five loaves and the two fishes, and who follow Him because they did eat of the loaves and were filled: "I am the bread of Life" (John vi. 48), and more, "I am the living bread which came down from heaven" (John vi. 51), and likewise, when the devil tempted him a second time, "Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God." (Matt. iv. 7.) So in the beginning John the Baptist exclaims: "Behold the Lamb of God, behold Him Who taketh away the sins of the world. This is He, of Whom I said: After me there cometh a Man, Who is preferred before me: because He was before me. And I knew Him not, but that He may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven, and He remained upon Him. And I knew Him not; but He Who sent me to baptize with water, said to me: He upon Whom thou shalt

see the Spirit descending, and remaining upon Him, He it is that baptized with the Holy Ghost. And I saw, and I gave testimony, that this is the Son of God." (John i. 29–34.) As in the beginning of His ministry, so at the end—the centurion at the foot of the cross on Calvary confesses: "Indeed this was the Son of God." (Matt. xxvii. 54.)

This claim is accompanied by further claims, that He is sent by the Father, and in fact He told the Jews, "I and the Father are one" (John x. 30) and they would stone Him for blasphemy, "because," the Jews told Him, "that Thou, being a man, makest thyself God." (John x. 33.)

The Works Bear Witness. To these same Jews who insistently had asked Him, "If Thou be the Christ, tell us plainly," He answered, "I speak to you and you believe not: the works that I do in the name of My Father, they give testimony of Me." (John x. 25.) The burning and shining light of John the Baptist was accepted for a season as witness of the truth, but Christ insisted, "But I have greater testimony than that of John: for the works which the Father hath given Me to perfect; the works themselves, which I do, give testimony of Me, that the Father hath sent Me." (John v. 36.)

An Authoritative Teacher. The relation of Christ's works to His teaching furnishes a significant starting point for our study. The doctrines which He teaches are stated authoritatively: "He taught as one having

*See Appendix I.

power, and not as the Scribes and Pharisees." (Matt. vii. 29, Mark i. 22.) These teachings are in the way of revelation. They are announced, and not reasoned or argued. And this is so because the works "give testimony of Me." The teachings are not established by the miracles, but by the Divinity of the Teacher, and the miracles are evidences of the Divinity. He rebukes the winds and the sea and the great tempest is followed forthwith by a great calm. "But," the narrative goes on, "the men marveled, saying, 'What manner of man is this, that even the winds and the sea obey Him'?" "What manner of man is this?" a natural question. And when a second time He stilled the wind, we read: "Then they that were in the boat came and adored Him, saying: Indeed Thou art the Son of God." (Matt. xiv. 33.) And when He raised from the dead the widow's son at Naim, the people glorified God, saying, "A great prophet is risen up among us: and, God hath visited His people." (Luke vii. 16.) While it is not possible to review here all the miracles (a list is given in an appendix), it will be well in conclusion to note one other:

"And behold they brought to Him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth.

"And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is easier, to

say, Thy sins are forgiven thee: or to say, Arise, and walk? But that you may know that the Son of Man hath power on earth to forgive sins, (then said He to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose, and went into his house. "And the multitude seeing it, feared, and glorified God that gave such power to men." (Matt. ix. 2–8. Also Luke v. 24, 25.)

Divinity, the Guarantee of Doctrine. It will be necessary to elaborate this point and its implications in the section on the organization of the educational system. At this place it is important to understand the very specific claim of Divinity on the part of Christ, and what it implies. This makes central in the plan not so much a belief in the doctrines, but a belief in and acceptance of the Divinity of Jesus. If Christ is divine, that settles all questions. For omniscient Divinity could teach nothing else but truth. So truly is Jesus the Christ, the Truth.

Christ rarely associates His power with a specific teaching—a teaching which, however, implies Divine power—as he does in the case of the man cured of the palsy.

"But Whom Do You Say I am." And so the fundamental question which confronts the student of the New Testament is the question Christ asks Peter: "Jesus saith to them: But whom do you say that I am?" (Matt. xvi. 15.) And the answer given must be our answer: "Simon Peter answered and said: Thou art Christ, the Son of the living God."

(Matt. xvi. 16.)[1] If this is not the answer, then the whole system is built on a lie, and it were foolish for us to proceed who are looking for guidance in our life and our educational system.*

[1]Cf. *Thought*, Dec., 1927, pp. 353–359.

*To the historical student as such, however, it is important to understand the greatest single force in human history, and much which lies securely at the basis of contemporary civilization.

III

THE AIM OF EDUCATION

LIFE EVERLASTING. Whatever may have been written in these latter centuries about what Christ intended or did not intend about this world and the next, or what is demanded of man here and now, the fact is that the end and aim of education is a life beyond this life. This life and this world are a preparation for a life beyond—if you choose, life everlasting.

"And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up: That whosoever believeth in Him, may not perish; but may have life everlasting." (John iii. 14–16.) And those who do not achieve the aim of education, shall have everlasting punishment. "And these shall go into everlasting punishment: but the just, into life everlasting." (Matt. xxv. 46.) This passage is told in the Gospel of St. Matthew just before the Passion. St. Mark records a similar statement made to the Apostles after the Resurrection, when Christ charges them to preach the Gospel to every creature, for "He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned." (Mark xvi. 16.)

They Shall Not Die Forever. And as the end approaches, Jesus prays to the Father: "As thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him." "Now, this is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou has sent." (John xvii. 2, 3.) And so in the end the follower of this educational program shall not die forever. "I am the resurrection and the life: he that believeth in Me, although he be dead, shall *live:* And every one that liveth, and believeth in Me, shall *not die* forever." (John xi. 25, 26.) To His followers Christ said in the preceding chapter: "I give them life everlasting; and they shall not perish forever." (John x. 28.)

Human Salvation. The aim is elsewhere expressed repeatedly as human salvation. The Son of Man came not, he said, to "destroy souls" (Luke ix. 56), or to "judge the world" (John xii. 47), but to save the world. Or more particularly, to save that which is lost. (Matt. xviii. 11.) Jesus said to Zacheus, who if he had wronged any man of anything, restored him fourfold: "This day is salvation come to this house, because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost." (Luke xix. 9, 10.) There will be more joy in heaven over one sinner who cometh to repentance than over ninety and nine that need not repentance. When the scribes and the Pharisees objected that Christ ate and drank with publicans and sinners, He,

overhearing them, said: "They that are whole have no need for the physician, but they that are sick: I came not to call the just, but sinners to repentance." (Matt. ix. 13, Mark ii. 17, Luke v. 32.) And thus we have the way to salvation indicated: repentance.

The end of the educational scheme proposed by Christ is human salvation or life everlasting. To professed Christians, therefore, the ultimate end of education is beyond this life. Whatever else education does, it must help to achieve this end. Human salvation or redemption is the end for which Christ became incarnate. "Even as the Son of Man is not come to be ministered unto, but to minister, and to give His life a redemption for many." (Matt. xx. 28.) And this is the will of God: "Because I came down from heaven, not to do My own will, but the will of Him that sent Me." (John vi. 38.)

The Aim and the Final Examination. The purpose or aim of the Christian scheme as human salvation is emphasized when looked at from the point of view of its ultimate results.

There is to be a final examination, when "the Son of Man shall come in the glory of His Father with His Angels: and then will He render to every man according to his works." (Matt. xvi. 27.) But the time of this final examination and final judgment no man knoweth, no, not the angels of heaven. And the nature of the examination and the results of it are thus stated: "And when the Son of Man shall come in His majesty, and all the angels with Him, then

shall He sit upon the seat of His majesty: And all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats: And He shall set the sheep on His right hand, but the goats on His left.

"Then shall the King say to them that shall be on His right hand: Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink: I was a stranger, and you took Me in: Naked, and you covered Me: Sick, and you visited Me: I was in prison, and you came to Me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and feed Thee: thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in? or naked, and covered thee? Or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.

"Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire which was prepared for the Devil and his angels. For I was hungry, and you gave Me not to eat: I was thirsty, and you gave Me not to drink. I was a stranger, and you took Me not in; naked, and you covered Me not; sick and in prison, and you did not visit Me. Then they also shall an-

swer Him, saying: Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment: but the just, into life everlasting." (Matt. xxv. 31–46.)

What Shall it Profit a Man to Gain the Whole World? On the other hand, what a man has or accumulates has no significance. In fact, the supreme thing may be to sell all he hath. Certainly the emphasis in much of modern education for earthly possession, wealth, money, prestige, position, as the actual efficient goal, whatever the professed aims may be, is contrary to the Christian education, and an education worthy of the nature, dignity, and destiny of men. It would be well to place in the auditorium of all schools, and particularly in teacher-training schools, the following:

"And calling the multitude together with His disciples, He said to them: If any man will follow Me, let him deny himself, and take up his cross and follow Me. For whosoever shall save his life, shall lose it; and whosoever shall lose his life for My sake and the Gospel, shall save it. For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul?" (Mark viii. 34.) And the same idea is emphasized in various ways: What a man

has is nothing, and abundance of things is nothing. "And He said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth." (Luke xii. 15.)

Not only must one beware of covetousness, but he who hath riches will find it extraordinarily difficult to enter the kingdom of heaven. They are liabilities, not assets. They are likely to prove handicaps for the prize of life.

Seek First the Kingdom of God. "And Jesus looking round about, saith to His disciples: How hardly shall they that have riches, enter into the Kingdom of God." (Mark x. 23) And again, ". . . Children, how hard it is for them that trust in riches, to enter into the Kingdom of God." (Mark x. 24.) In fact, it will be "easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God." (Mark x. 25.) The statements of the idea in Luke as given in the Sermon on the Mount are: ". . . Therefore I say to you: Be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. . . . And seek not you what you shall eat, or what you shall drink; and be not lifted on high. . . . But seek ye first the Kingdom of God and His justice: and all these things shall be added unto you. . . . Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where the thief approacheth not, nor the

moth corrupteth." (Luke xii. 22–33.) The more familiar wording of this idea in the Sermon on the Mount is:

"And He, lifting up His eyes on His disciples, said: Blessed are ye poor, for yours is the Kingdom of God. . . . Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep. Woe to you when men shall bless you: For according to these things did their fathers to the false prophets. . . . And as you would that men should do to you, do you also to them in like manner. . . . And if you do good to them who do good to you, what thanks are to you? for sinners also do this." (Luke vi. 20–33.)

"Labor not for the meat which perisheth," we have in St. John's Gospel, "but for that which endureth unto life everlasting, which the Son of Man will give you." (John vi. 27.)

"Freely have you received, freely give." (Matt. x. 8.)

The Kingdom of God. The aim is also expressed as the Kingdom of God, or the Kingdom of Heaven, or simply as the Kingdom. It is also referred to as the "Kingdom of the Father," and as the "Kingdom of the Son."* In the prayer which He taught the disciples, which Christians have ever since called the Lord's Prayer, one of its petitions is "Thy Kingdom come."

The announcement that the Kingdom of God is at

*See Appendix II.

hand came at the beginning of the public life of Christ, and it is the central fact of that life—it is the very purpose for which He is sent. St. Mark describes the beginning. "And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the Kingdom of God; and saying: The time is accomplished, and the Kingdom of God is at hand: repent, and believe the Gospel." (Mark i. 14, 15.)

And St. John and St. Matthew use the same words. St. Matthew says: "From that time Jesus began to preach, and to say, Do penance, for the Kingdom of Heaven is at hand." (Matt. iii. 2. Cf. also Matt. iv. 23.)

And in the parables He tells them what this kingdom is like. It is like a sower, a mustard seed, like a man who goes into a far country.* But it was not like the national earthly kingdom which many of the Jews of the day expected. It was a Divine, everlasting, universal, and spiritual kingdom.

"But seek ye first the Kingdom of God and His justice, and all these things shall be added unto you," says Christ. (Matt. vi. 33.) First things are first. This is the central fact. But this Kingdom is not to appear in its fullness at once: "And it came to pass afterwards, that He traveled through the cities and towns, preaching and evangelizing the Kingdom of God; and the Twelve with Him." (Luke viii. 1.) And again He said to the multitudes at Capharnaum,

*See Appendix III, Articles 1 and 4, page 252.

"To other cities also I must preach the Kingdom of God: for therefore am I sent." (Luke iv. 43.) And its consummation in glory shall come later: "And this Gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come." (Matt. xxiv. 14.)

This is a spiritual kingdom and Christ is its head on earth. "The Kingdom of God is within you." (Luke xvii. 21.) Citizenship in it was to be secured by doing the will of God the Father. "Not every one that saith to Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father Who is in Heaven." (Matt. vii. 21.) And one could not enter it unless he became as a little child. "Whosoever shall not receive the Kingdom of God as a little child, shall not enter into it." (Luke xviii. 17.)

The Aims of Christian Education. And so the aim of Christian education has been variously worded by Christ himself. It is to gain membership or citizenship in the Kingdom of God, particularly in its consummation. It is to be saved. It is to have life everlasting. It is a guarantee that you shall not die forever. It is the antithesis of wealth, riches, honors. "Veritably they have their reward." The treasures for the Christian are in heaven where moth and rust doth not corrupt, and where thieves do not break through nor steal.

But whatever the wording, the end is clearly not in this world, nor of this world. It is a life beyond

life. It is in those mansions which have been laid from the foundations of the world. It is the world prodigal returning to his Father's house.

The definition of education, therefore, in terms of mere culture or social or vocational efficiency, or scholarship or knowledge can be, in any Christian scheme of education. It is not the ultimate or final end.

Comenius. In the study of Christianity in the first fifteen or sixteen centuries, this interpretation of the end of education is consistently held. A number of the men who have been included in the history of education since the Renaissance, have also stressed this point, and continue the Christian tradition, though ordinarily such point is neglected for the empirical aspect of their work.

The first chapter of Comenius' *The Great Didactic,* is devoted to the subject "Man is the highest, the most absolute, the most excellent of things created." The second chapter is "The ultimate end of man is beyond this life." And the third is "This life is but a preparation for eternity." The second chapter opens with this sentence:

"Reason itself dictates that such a perfect creature is destined to a higher end than all other creatures, that of being united with God, the culmination of all perfection, glory, and happiness and of enjoying with Him absolute glory and happiness forever.

More definitely, toward the end of that chapter he says:

"This is all the more evident to us Christians, now that Christ, the Son of the living God, has been sent from heaven to regenerate in us the image of God. For having been conceived of a woman He walked among men; then, having died, He rose again and ascended into heaven, nor had death any more dominion over Him. Now He has been called 'our forerunner' (Hebr. vi. 20), 'the first-born among His brethren' (Rom. viii. 29), 'the head over all the Church' (Ephes. i. 22), and 'the archetype of all who are to be formed in the image of God (Rom. viii. 29). As then, He did not visit this earth in order to remain on it, but that, when His course was run, He might pass to the eternal mansions; so we also, His companions, must pass on and must not make this our abiding-place."[2]

And as if to reënforce this point of view that the present life is merely a preparation for eternity, he points out the images and figures that are used in the Scriptures to characterize this life:

". . . they call it a way, a progress, a gate, and an expectation, while us they call pilgrims, newcomers, sojourners, and lookers forward to another and lasting state." (Gen. xlvii. 9; Psalms xxxix. 12; Job vii. 10; Luke xii. 33.)

Pestalozzi. The end with Pestalozzi is also the religious one. In the *Letter to Greaves on the Aim of Education,* Pestalozzi says:

"Need I point out to you the motive from which I have said thus much on the early attention to be paid to physical and intellectual education? Need I remind you that I consider these branches merely as leading to a higher aim —to qualify the human being to the free and full use of

[2]Comenius, *The Great Didactic,* pp. 29–30.

all the faculties implanted by the Creator—and to direct all these faculties toward the perfection of the whole being of man, that he may be enabled to act, in his peculiar station, as an instrument of that all-wise and almighty Power that has called him into life. This is the view which education should lead an individual to take of his relation to his Maker—a view which will at once give him humility to acknowledge the imperfection of his attempts and the weakness of his power, and inspire him with the courage of an unshaken confidence in the Source of all that is good and true."[3]

This is followed by a discussion of education and social efficiency, and education and individual happiness, and the religious aim is superior to these.* At the end of the *Letter to Greaves*, Pestalozzi sums up a view reiterated throughout his work, of the way the child is led to God through maternal love.

"Maternal love is the first agent in education; but maternal love, though the purest of human feelings, is human; and salvation is not the power of man, but of the power of God. Let not the mother fancy that she of her own power, and with her best intentions, can raise the child's heart and mind beyond the sphere of earthly and perishable things. It is not for her to presume that her instructions or her example will benefit the child, unless

[3]Pestalozzi: *Letter to Greaves on the Aim of Education*, pp. 259–260.

*In this connection is especially interesting Pestalozzi's protest against the "rational God" of the eighteenth century enlightenment; "Mother, as I love you, so I love God. Mother and obedience, God and duty, are to me one and the same. . . . No more I live for myself; I lose myself for my brethren and for Him; the more I lose myself and become His, the more divine my nature grows, and the more in harmony do I feel with myself and my fellowmen. . . ." (p. 153).

they be calculated to lead the child to that faith, and to that love, from which alone salvation springs.

"The love and confidence of the infant in the mother is but the adumbration of a purer, of the purest and highest feeling which can take up its abode in a mortal breast—of a feeling of love and faith, now no more confined to an individual, now no more mixed with 'baser matter,' but rising superior to all other emotions, and *elevating* man by teaching him *humility*—the feeling of love and faith in his Creator and his Redeemer.

"In this spirit let education be considered in all its stages; let the physical faculties be developed, but without forgetting that they form the lower series of human nature; let the intellect be enlightened, but let it be remembered that the first science which thought and knowledge should teach, is modesty and moderation; let the discipline be regulated and the heart be formed, not by coercion, but by sympathy—not by precept, but by practice; and, above all, let it be prepared for that influence from above which alone can restore the image of God in man."[4]

Froebel. So, likewise, Froebel stresses the general aim that Christianity stresses, and uses its vocabulary, even though at times he may not keep within its tradition. He says:

"Education should lead and guide man to clearness concerning himself and in himself, to peace with nature, and to unity with God; hence, it should lift him to a knowledge of himself and of mankind, to a knowledge of God and of nature, and to the pure and holy of life to which such knowledge leads."[5]

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[4] *Ibid.*, p. 266.

[5] Froebel, *The Education of Man*, p. 5.

For a thoroughgoing acceptance of this Christian purpose in education, Froebel has quite a significant statement toward the end of the first chapter of his book. He says:

"The debasing illusion that man works, produces, creates only in order to preserve his body, in order to secure food, clothing and shelter, may have to be endured, but should not be diffused and propagated. Primarily and in truth man works only that his spiritual, divine essence may assume outward form, and that thus he may be enabled to recognize his own spiritual, divine nature and the innermost being of God. Whatever food, clothing and shelter he obtains thereby comes to him as an insignificant surplus. Therefore Jesus says, 'Seek ye first the kingdom of heaven'; i.e., the realization of the divine spirit in your life and through your life, and whatever else your finite life may require will be added unto you.

"Again, Jesus says, 'My meat is to do the will of Him Who sent Me,' to work and accomplish whatever God has enjoined Me to do and as He has enjoined Me to."[6]

[6]Froebel, *The Education of Man*, p. 32.

IV

THE EDUCATIONAL PROGRAM UNIVERSAL

THE Invention of Universal Education. If the proverbial visitor from Mars came to the earth and read the histories of education, he would be certain that universal education was an invention of the nineteenth century and he would leave his reading with the distinct impression that the American State was the inventor. In the sense of a merely secular education this is probably true. But an education universal in extent was characteristic of Christianity from the beginning. The Gospel was to be preached to every creature in the whole world until the consummation of time.

Confusion as to Scope. The organization and the instrumentality of Christian education which was to reach all mankind will be stated later, but there is no doubt that the saving truths of Christianity which were to lead man on the highway to his ultimate home were to be brought to every one. Before discussing the method, curriculum, or organization of Christian education it will be well to settle the question of extent or range because some confusion about it exists even today. Though the centuries of Christian education would seem to confirm the primary

intention, it is sometimes intimated, or plainly stated, that the Christian scheme was in fact originally a merely Jewish scheme, limited to Jews—local and provincial in character. Let us examine the facts.

I Have Not Lost One. The scheme of education or salvation inaugurated by Christ was to be absolutely universal in its extent. It was to extend to all nations in all the world for all time. Though its aim might seem limited in scope when He says, "I came not to call the just, but sinners to penance" (Luke v. 32) and "Jesus hearing this, said to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners" (Mark ii. 17), and "Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners" (Matt. ix. 13), and it is confirmed in the parable of the sheep. But the promise is "Amen, amen, I say to you, if *any* man keep My word he shall not see death forever." (John viii. 51.) "And," we are told, "him that cometh to Me I will not cast out." (John vi. 37.) And so the teacher reports "Of them Thou hast given me, I have not lost any one." (John xviii. 9.) "For God sent not His Son into the world, to judge the world, but that the world may be saved by Him." (John iii. 17.)

Preach the Gospel to Every Creature. The Apostles were commanded to "go ye into the whole world, and preach the Gospel to every creature" (Mark xvi. 15), and St. Mark has it elsewhere, "And

unto all nations the Gospel must first be preached." (Mark xiii. 10.) Christ says that what the woman did in pouring the costly ointment on His head, in the house of Simon, the leper, shall be spoken of for a memorial to her, "Wheresoever this Gospel shall be preached in the *whole* world" (Mark xiv. 9), "And that penance and the remission of sins should be preached in His name unto all nations, beginning at Jerusalem." (Luke xxiv. 47.) This Gospel of the Kingdom shall be preached in the whole world for a testimony to all nations. And perhaps the most inclusive statement in extent is the passage in Mark, "Go ye into the whole world and preach the Gospel to every creature." (Mark xvi. 15.)

Even To the Consummation of the World. That the Gospel was to be preached to all nations in all time is clearly indicated in "This Gospel of the Kingdom shall be preached in the *whole world* for a testimony to all nations, and then shall the consummation come." (Matt. xxiv. 14.) This is unmistakable in the promise of Christ. "And behold I am with you all days, even to the consummation of the world." (Matt. xxviii. 20.) And further confirmation is found in the promise to send another Paraclete. "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever." (John xiv. 16.)

The Uttermost Part of the Earth. Christ trained the Apostles in the work they were to do. They traveled with Him in Galilee, in Samaria, in Perea, and

in Judea. To the multitude He talked in parables. And in other than parables He did not speak to them. To the disciples only it was given to know the full significance of the teachings. So the command is clearly laid upon them to carry the Gospel to every creature unto the consummation of the world. And the Resurrection narratives in the twenty-eighth chapter of St. Matthew, the sixteenth chapter of St. Mark, the sixteenth chapter of St. Luke, and the echoing "Feed My Lambs" of the twenty-first chapter of St. John should make definite beyond doubt that the purpose was salvation to all people.

Yet even after Christ is risen from the dead and is with them forty days, the Apostles to whom Christ has so patiently explained about His kingdom, ask, "Lord wilt Thou at this time restore again the kingdom of Israel." And the resurrected Christ about to ascend into heaven answers them:

"It is not for you to know the times or moments, which the Father hath put in His own power: But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." (Acts i. 7, 8.)

Christian Education Universal. Universal education is the law of Christ's kingdom. The promotion of that kingdom, so that it shall include every creature in the whole world until the end of time is clearly the purpose of Christ in becoming incarnate, it is the purpose of His training of the Apostles; it

is the purpose in sending the Holy Ghost, and it is, finally, the purpose in the establishment of his teaching organization. No education less universal than reaching every creature so that no one is lost, would be consistent with Christ's incarnation, death, and resurrection. Universality, or catholicity, is at the very heart of the Christian educational scheme.

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V

METHOD: A NEW WAY OF LIFE

BE Ye Perfect. If, by way of transition to the problem of method, we consider what manner of life is necessary for the goal, life everlasting, the answer is found in the command: "Be you therefore perfect, as also your Heavenly Father is perfect." (Matt. v. 48.) Now what is this perfection of human life which is like the Heavenly Father's—an obviously impossible ideal for merely human beings, if not an incomprehensible one.

Measure of Christ. But it is made more concrete and brought within the comprehension of man by the Incarnation. St. Paul says our ideal is the "full measure of the stature of Christ." Christ is not only the "way" and the door, but He is the example. Here is a model on a human level, living the ordinary life of human beings, developed in the same complex of human relations, running the whole gamut of human problems, except sin and ignorance; emotions, trials, temptation, social service, and suffering, and what men might otherwise call an ignominious death. To follow Him is a comprehensible ideal within perhaps the possibility of human achievement. Thomas á Kempis opens his *Imitation of Christ:*

The Imitation of Christ. The practical precept, which men in all ages have attempted since the time of Christ, for carrying into effect the command to be perfect is contained in the summarizing phrase, "Follow Me." (John xxi. 19.) It is stated more fully in Matthew, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." (Matt. xvi. 24.) The same idea is elsewhere phrased in various ways: "For I have given you an example, that as I have done to you, so do you also" (Matt. xvi. 15), and again, "This is My commandment that you love one another, as I have loved you." (John xv. 12.) And St. Matthew says, "Take up My yoke upon you, and learn of Me, because I am meek and humble of heart." (Matt. xi. 29.)

The Ideal in a Personality. It is a tremendous pedagogical asset to have the embodiment of the Christ ideal in a winsome, simple, and great personality. For all we have in our racial experience during twenty Christian centuries and the centuries before, there has been achieved no more simple, better, or more effective means for the moral improvement of men than the living ideal of the God-man of Galilee. No living personality ever embodied so completely the ideal, no fiction of man's imagination has approached Him. Twenty Christian centuries are at once a reflection of that personality, and the proof of its influence.

A Way of Living. Now the essential method of the educational process according to Christ was living.

The individual was making a life, he was organizing his life, that he "might have life and have it more abundantly." Man was the architect of his life and his fate. Christ's commands were given in imperative sentences: Follow Me. Pray. Repent. Deny yourself. Sell your goods. Take up your cross. Forgive. Love. Be baptized. Do this in commemoration of Me. This is the method and curriculum of the Christian life. "Not everyone that saith to Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of My Father." (Matt. vii. 21.) And so Christ says: "Every one therefore that heareth these My words, and doth them, shall be likened to a wise man that built his house upon a rock." (Matt. vii. 24.)

Living According to an Ideal. Recent educational literature makes it appear almost a modern discovery, a distinguishing characteristic of modern education that life is the great teacher, and that education is a kind of living. Froebel, with his "Come, let us live with our children," is credited with this nineteenth-century discovery, and is frankly the inspiration of the "moderns." It is, of course, true that Froebel is frankly Christian in his outlook and inspiration. But it is essentially a Christian teaching and in the *Education of Man,* the analogies are based on the life and teaching of Christ. The contemporary "progressive" schools make much of their effort and of their theory to make living the essential characteristic of the educational process. And Dewey

summarized much educational criticism of our schools in his statement, "But the school is not a place where the child lives." It should be noted in Christ's scheme that it is not merely living, but it is living according to the will of God, or in imitation of Christ. It is a life of service, a life according to an ideal.

The Golden Rule. Another general statement of the method of education from what we shall call the social point of view is contained in what admiring men through the ages have aptly named the Golden Rule. "All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets." (Matt. vii. 12.) This also emphasizes the fundamental character of the Christian educational system as a way of living. It is a life that is to be made; not merely a lesson to be learned. It requires from the point of view of this paragraph a power of imagination, of sympathy, perhaps one might say of enlightened selfishness, to conceive the other fellow's point of view and to put oneself in his place.

The Beatitudes. One summary of the spirit and content of the Christian teaching, is in what have been called very appropriately, the Beatitudes: Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have

their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the Kingdom of Heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake." (Matt. v. 3–11.)

A New Spirit and a New Testament. It is always helpful in studying any educational writings to note the contemporary conditions which are proposed to be changed, and the nature of the changes. Perhaps the break with the Jewish tradition is not so marked in purpose as in method. Perhaps the attainment of life everlasting, of the achievement of the Kingdom of God, of human salvation would be accepted in all generations as the purpose of human life—its goal. But Christ made possible a new spirit—a new attitude, a new man, a new creature. There must be, in a genuine sense, a regeneration. Man must be born again. "Unless a man be born again of water and the Holy Ghost, he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit." (John iii. 5, 6.)

New Spirit in Social Relations. And this new spirit is not a destruction of the law, it is a fulfillment—a fruition. "Do not think I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. For amen I say unto you, till

heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men shall be called the least in the Kingdom of Heaven. For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the Kingdom of Heaven. (Matt. v. 17–20.)

The Contrasts. And this leads up to those well-known passages, "Ye have heard that it was said, . . . but I say unto you," in the Sermon on the Mount, which perhaps puts most sharply the contrast between the new and the old.

"You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; Leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

"*You have heard that it was said to them of old*: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.

"*And it hath been said*: Whosoever shall put away his wife, let him give her a bill of divorce. But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

"*Again you have heard that it was said to them of old*: Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. But I say to you not to swear at all, neither by heaven for it is the throne of God: Nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King: Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea: no no: and that which is over and above these, is of evil.

"*You have heard that it hath been said*: An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other: And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. And whosoever will force thee one mile, go with him other two. Give to him that asketh of thee, and from him that would borrow of thee turn not away.

"*You have heard that it hath been said*: Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: That you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good, and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your Heavenly Father is perfect." (Matt. v. 21–48.)

Nor is this the only place where this contrast and this development of doctrine as regards social relations is noted.

New Spirit in Inner Life. It should be observed, too, that this new spirit and new attitude, applies to one's inner life and his relations to God; in his alms, in his prayers, in forgiveness, in fasting, in serving God. And these are given in detail in the next section.

For the concluding of this section it may be noted that this new spirit is not the spirit of self-justification of the Pharisees, it is the spirit of sacrifice and love—the sacrifice of life itself for the Master. "Greater love than this no man hath, that a man lay down his life for his friends." (John xv. 13.) Life itself, held so precious by human beings, is only a means, it is not an end.

"For whosoever will save his life, shall lose it: and whosoever shall lose his life for My sake and the Gospel, shall save it." (Mark viii. 35.) And so it is similarly stated by St. Mark and by St. Luke twice. St. John states it in a different connection. "He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal." (John xii. 25.)

The three synoptic Gospels immediately introduce this principle against the background of the principle of self-denying and suffering. This is St. Luke's statement. "If any man will come after Me, let him deny himself and take up his cross daily, and follow Me." (Luke ix. 23.) St. Matthew puts it negatively, "He that taketh not up his cross, and followeth Me, is not worthy of Me." (Matt. x. 38.) And St. Matthew reënforces the point more by a reference not found in other Gospels. "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me." (Matt. x. 37.)

These are the ideas that lead up to the statement

of the principle of self-denial, and it is confirmed the more strongly by what follows it in all three Gospels according to St. Matthew, St. Mark, St. Luke; and St. Mark's statement is perhaps most familiar:

"For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul? (Mark viii. 36, 37.)

VI

METHOD AND CURRICULUM OF CHRISTIAN EDUCATION

BEFORE proceeding with a description of special methods, it will be well to have in mind the very closely associated and involved problem of the curriculum. Where the educational procedure is one of ordering a life primarily rather than learning a doctrine, where living is genuinely primary rather than learning, the questions of method and curriculum are so interrelated that to distinguish one from the other is difficult. In fact, what modern educational theory is only just realizing must have been long ago clear to real Christian teachers; the fact that method and curriculum are the obverse and reverse side of the same fact.[7]

In modern parlance we should say that, for the most part at least, the curriculum of the Christian scheme of education is a group of life activities. These collectively constitute the Christian way of life—are the curriculum. The difficulty of the distinction between method and curriculum will become clearer as these life activities are listed:

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[7]Cf. Dewey, *Democracy and Education*, pp. 193–200.

1. Love God
2. Love your neighbor
3. Love your enemy
4. Repent
5. Watch and pray
6. Forgive
7. Deny yourself
8. "Be born again" (Matt. xix. 17)
9. Keep the commandments
10. Be converted
11. Become as little children
12. Be meek and humble of heart
13. Believe
14. Do as you would be done by
15. Resist not evil
16. Lay not up treasure on earth
17. Judge not
18. Render to Caesar, the things that are Caesar's
19. Render to God, the things that are God's.

Love of God and Love of Neighbor. The close relation, and the necessary relation between method and curriculum, and the aim of education is clearly shown in the query of the lawyer who wanted the answer to what for the Christian must be the supreme question of human life: "Master, what must I do to possess eternal life?" (Luke x. 25.) And in good Socratic fashion, Christ answers with a question: "What is written in the law? how readest thou? He answering, said: 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole

soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself.' And He said to him: Thou has answered right: this do, and thou shalt live." (Luke x. 26–28.) (Cf. also Matt. xxii. 35–40, Mark xii. 28–34.)

But the narrative continues with the lawyer "willing to justify himself" with the answer forever to be associated with the story of the Good Samaritan: "Who is my neighbor?" and Christ tells the story of the Good Samaritan, and the question is answered by the lawyer himself: the neighbor is "He that showed mercy. And Jesus said to him: Go, and do thou in like manner." (Luke x. 37.) We might say that the statement by the lawyer of the content of the law was the curriculum but that the Samaritan's action was the method. We might go further, however, to stress our point and say that the theoretical curriculum, the curriculum of the books or textbooks was the lawyer's statement, but that the actual curriculum, the curriculum of the child, would be the Samaritan's action, or however the lawyer translates Christ's "Go, and do thou in like manner."

In any case, we have in these points: love of God and love of neighbor, the essentials, the quintessence of the Christian life.

Keep the Commandments. "If thou wilt enter into life, keep the commandments." (Matt. xix. 17.) This was the fundamental condition of the Christian life.

"If you love Me, keep My commandments." (John xiv. 15.) "If you keep My commandments, you shall abide in My love; as I also have kept My Father's commandments, and do abide in His love." (John xv. 10.) It expresses the continuity with the Jewish tradition. "Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled." (Matt. v. 17, 18.) It was the basis which Christ summarized in the law of the love of God and the love of the neighbor. This is the positive statement for the negative commands of the Commandments.

"And behold one came and said to Him: Good Master, what good shall I do that I may have life everlasting? Who said to him: Why askest thou Me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. He said to Him: Which? And Jesus said: 'Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.' The young man saith to Him: All these have I kept from my youth, what is yet wanting to me?

"Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me.

And when the young man had heard this word, he went away sad: for he had great possessions." (Matt. xix. 16–22.)

But, as will be seen in the foregoing incident, more is needed than the commandments. The positive interpretation of the law of the love of God and the love of the neighbor indicates a new spirit. This spirit probably finds its basis in the fact that God is a spirit and must be worshipped in spirit and in truth. There must go with this spirit, a belief in God and in Christ, and great are the rewards of faith. Some illustrations of the new spirit may be shown, in the attitude of becoming as little children, in the spirit of forgiveness, and in the spirit of repentance.

Become as Little Children. These have been noted especially in the preceding sections: the love of neighbor, the love of God, a new spirit in the inner life. To become as little children has echoed through the centuries, even to our own day when the Little Flower, an extraordinary embodiment of spiritual childhood, has been raised to the high state of saintliness. The point is not merely that childhood has been raised greatly in human estimation, and is the object of a tender and reverent solicitude, but that adults must in all simplicity and in all humility become as little children, for of such is the Kingdom. That is also wisdom for "it is out of the mouth of infants and of sucklings Thou hast perfected praise." (Matt. xxi. 16.) And so an expression such as the

"pure in heart shall see God," finds meaning in terms of childish innocence.

To those who have attained the spiritual childhood of innocence, simplicity, humility, and knowledge there shall come the opportunity of living the Christian life and its various demands, particularly, the one to forgive your enemies, even to seventy times seven. And for those who do not or have not lived in this new spirit, there is the perpetual refuge of repentance. Let us see what is required or offered in these particulars.

Forgive. In the simple prayer which He taught and which bears His name, Christ taught his followers to ask forgiveness in this spirit: "Forgive us our trespasses as we forgive those who trespass against us," and this idea is expressed frequently: "And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, Who is in heaven, may forgive you your sins." (Mark xi. 25.) The Christian is forgiving and not merely for the sake of being forgiven. Surely one who would ask forgiveness must be ready to forgive, or else our fate will be like unto the unmerciful servant, delivered to the torturers. "So also shall My Heavenly Father do to you," concludes the parable, "if you forgive not every one his brother from your hearts." (Matt. xviii. 35.) And it will be recalled that this parable is introduced in answer to Peter's question.

"Then came Peter unto Him and said: Lord, how

often shall my brother offend against me, and I forgive him? till seven times?" (Matt. xviii. 21.) And Christ's answer is illustrated by the parable: "Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times." (Matt. xviii. 22.) But Christ Himself gave the supreme example when there went out from the cross on Calvary the agonized cry: "Father forgive them, for they know not what they do." (Luke xxiii. 34.)

And this spirit of forgiveness, is perhaps best illustrated and exhibited in the story of the woman taken in adultery, in the very act, whether this story is assigned to St. John or St. Luke matters not. It is ordinarily found in St. John.

"And Jesus went unto Mount Olivet. And early in the morning He came again into the temple, and all the people came to Him, and sitting down He taught them.

"And the scribes and Pharisees bring unto Him a woman taken in adultery: and they set her in the midst and said to Him: Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest Thou? And this they said tempting Him, that they might accuse Him. But Jesus bowing Himself down, wrote with His fingers on the ground.

"When therefore they continued asking Him, He lifted up Himself and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, he wrote on the ground.

But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.

"Then Jesus lifting up Himself, said to her: Woman, where are they that accuse thee? Hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more." (John viii. 1–11.)

And one cannot help feeling that the spirit of the Master is caught in Thomas DeQuincey's Ann in the New Jerusalem in the *Confessions of an English Opium Eater* and Francis Thompson's "brave, sad, lovingest, tender thing" in the *Sister Songs*.

Repent. To a wicked and perverse generation it was but natural that there should be preached repentance. "From that time Jesus began to preach, and to say: Do penance for the Kingdom of Heaven is at hand." (Matt. iv. 17.) And likewise the Apostles: "And going forth they preached that man should do penance." (Mark vi. 12.) And St. Mark associates repentance with belief. "And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying: The time is accomplished, and the Kingdom of God is at hand: repent, and believe the Gospel." (Mark i. 14, 15.) And there is the alternative quoted by St. Luke: "Except you do penance, you shall all likewise perish." (Luke xiii. 5.) In what manner? In like manner as the Galileans whose blood Pilate had mingled with their sacrifices, and like unto "those

eighteen upon whom the tower fell in Siloe, and slew them." (Luke xiii. 4.)

Belief in Christ. The inspiration for the Christian mode of living is belief in Christ—in Christ as the only-begotten Son of the Father, as the messenger of the Father to man. And such belief is, in fact, the will of God. Belief in God should mean belief in Christ; belief in Christ is belief in God.

"For God so loved the world, as to give His only-begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting." (John iii. 16.)

"Jesus answered, and said to them: This is the work of God, that you believe in Him Whom He hath sent." (John vi. 29.)

"And this is the will of My Father that sent Me: that every one who seeth the Son, and believeth in Him, may have life everlasting, and I will raise Him up in the last day." (John vi. 40.)

"But Jesus cried, and said: He that believeth in Me, doth not believe in Me, but in Him that sent Me." (John xii. 44.)

"Let not your heart be troubled. You believe in God, believe also in Me." (John xiv. 1.)

The Rewards of Faith. The person who believes in Christ shall not hunger, nor thirst, nor shall he abide in darkness. His sins shall be forgiven him; he shall be made whole. He shall never die. He shall be raised up in the last day.

"And Jesus said to them: I am the Bread of Life:

he that cometh to Me shall not hunger: and he that believeth in Me shall never thirst." (John vi. 35.)

"And every one that liveth, and believeth in Me, shall not die forever. Believest thou this?" (John xi. 26.)

"Otherwise believe for the very works' sake. Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do; and greater than these shall he do." (John xiv. 12.)

"Whose faith when He saw, He said: Man, thy sins are forgiven thee." (Luke v. 20.)

"He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned." (Mark xvi. 16.)

"But Jesus turning and seeing her, said: 'Be of good heart, daughter, thy faith hath made thee whole.' And the woman was made whole from that hour." (Matt. ix. 22.)

"And immediately the father of the boy crying out, with tears said: 'I do believe, Lord: Help my unbelief.'" (Mark ix. 23.)

VII

THE SPIRITUAL LIFE

OUR Empirical Educational Practice. The aim of Christian education is clearly supernatural—a life beyond this life called variously eternal life, or everlasting life. This supernatural motif and purpose is lost almost entirely in our great contemporary system of public education. The reason is clear enough, but it has certain definite results first, that religion comes to be conceived of as something added to education—religion *and* education, and soon it is lost entirely. We are developing only an empirical educational theory. We lost the ultimate destiny and purpose of man in our empiricism.

First Things and Final Things. This study of the fundamental document of Christianity in its educational aspects calls us back sharply, from our empiricism, in which contemporary education is immersed, to first things and final things. Man is made in the image and likeness of God. He has a soul. God is a spirit and to be worshipped in spirit and in love. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

The Spiritual Life of the Soul. It is this spiritual life of the soul that in a special way the Christian

education would build up. It provides for it a spiritual food, a bread which came down from heaven. It has its supernatural aspect, which has its personal and social results. There is fundamentally the love of God, and the love of neighbor for the love of God.

The World and the Spiritual Life. It is our wont to push this aside because we cannot apparently agree about it; we disregard it because it is not feasible under our present conception of a common school to regard it. It will not down. It is a part of the Christian heritage. It is a part of the Christian system. It is an essential part of it. One almost hears the world in the guise and the form of Lady Macbeth saying, "Out damned spot." But in the language of Macbeth earlier in the play, it will "the multitudinous seas incarnadine" rather than be cleaned, and in Lady Macbeth's own language "All the perfumes of Arabia will not sweeten this little hand."

Christ's Statement of Spiritual Life. Let us see what Christ said about this spiritual life of man, and what was necessary to feed it, and its relation to the aim and end of the Christian life. This part of the Christian scheme, we cannot, as is our wont, just neglect. We begin with prayer and the spiritual life.

Prayer and the Spiritual Life. We are now concerned with the life of man, not in relation to his neighbor, but in relation to God. For want of a better name, we call it the life of the spirit, the spiritual life. It finds its expression or its satisfaction in praying, in believing prayer. It finds satisfaction in other

ways, too. These will be taken up after a brief statement on prayer.

"And He spoke also a parable to them, that we ought always to pray, and not to faint." (Luke xviii. 1.) And from His own practice, we see how important He regarded prayer. He frequently withdrew into a wilderness, or into a solitary place, or went apart. He spent the whole night, for example, in prayer before He chose the Apostles. St. Luke says, "And it came to pass in those days, that He went out into a mountain to pray, and He passed the whole night in the prayer of God. And when day was come, He called unto Him His disciples; and He chose twelve of them (whom also He named Apostles." (Luke vi, 12, 13.) And likewise we find Him praying for Peter that his faith fail not.

But prayer is not for men or "to be seen of men." It must be in secret, and "God Who seeth in secret, shall reward thee openly." Prayer must be simple.

It must be in the simple manner of the "Our Father." It must not use vain repetitions as the heathens do. It must be in the spirit of the publican, "who would not so much as lift up his eyes to heaven; but struck his breast, saying: O God, be merciful to me a sinner." (Luke xviii. 13.)

And praying in this spirit, it will undoubtedly come about that "all things whatsoever you shall ask in prayer, believing, you shall receive." (Matt. xxi. 22, also Mark xi. 24.)

Human Homage to God. Men in every age have

found ways of expressing their homage to God. Among the great people whose spiritual descendants all Christians are, there were many ways to express this human homage or worship of God—Lord of Lords and King of Kings. And according to the Hebrew Scriptures, the sacrifices, ritual, worship was sanctioned by God, Whose chosen people they were, though His Prophets and their leaders had frequently to recall them to the essence of the worship, at the heart of the form, exactly as Christ did the scribes and Pharisees of His generation.

God's Condescension to Man. Christ did several things as the Man-God, true God and true Man, that are quite different from the ordering of the life of the individuals. They look very much like the condescension of God to man—indeed God has visited his people—but after the Incarnation what would not God do for man. "For God so loveth the world, as to give His only-begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting." (John iii. 16.) Though men through the ages have differed on the significance of these things, let us, at least, who are interested in the educational aspects of the Christian system, know what they are.

Baptism. We begin with baptism. This was an old Jewish rite. John baptized Christ. But, says John regarding his baptism, "I indeed baptize you in water unto penance, but He that shall come after me, is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you in the Holy Ghost and

fire." (Matt. iii. 11.) The baptism by Christ is different, is evidently more powerful, more efficacious. Christ Himself says, after the Resurrection, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (Mark xvi. 16.) Belief and baptism are made a condition for the achievement of the aim and end of the Christian life. Here is a ceremonial, if you will, a ritual. The form of it is prescribed by Christ Himself. Speaking to Nicodemus, a ruler among the Jews, Christ says: "Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit is spirit." (John iii. 5, 6.) And the very words are also prescribed. In the Gospel according to St. Matthew, just after the Resurrection, Christ commissions the Apostles: "Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

Ceremonial or Sacrament. Here obviously we are entering into a new order of things different from John's baptism, and different from the mere ordering of one's life. Here is condition of achieving the end of the Christian life. How it works, why these particular words, though they be the name of the Holy Trinity, should have such a tremendous power we do not know. All we know is that He Who is the Lord of Life has commanded it—no mere ceremonial

or ritual this—but what Christians have since called a sacrament.

I am the Bread of Life. And of exactly similar nature is another teaching and command of Christ. This spiritual life must be sustained. He had told the Jews, in the synagogue at Capharnaum, again contrasting the old Law and the new, "Your fathers did eat manna in the desert and are dead. This is the Bread which cometh down from heaven; that if any man eat of it, he may not die." (John vi. 49, 50.)

Institution of the Eucharist. Here, too, Christ is very definite in what He says as reported in the three Synoptic Gospels. According to St. Matthew, "And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye, and eat. This is My Body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this. For this is My Blood of the New Testament, which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the Kingdom of My Father." (Matt. xxvi. 26–29.)

According to St. Luke, Christ says: "And taking bread, He gave thanks, and brake; and gave to them, saying: This is My Body, which is given for you. Do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying: This

is the chalice, the New Testament in My Blood, which shall be shed for you." (Luke xxii. 19, 20.)

According to St. Mark, Christ says: "And whilst they were eating, Jesus took bread; and blessing, broke, and gave to them, and said: Take ye, This is My Body. And having taken the chalice, giving thanks, He gave it to them. And they all drank of it. And he said to them: This is My Blood of the New Testament, which shall be shed for many. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the Kingdom of God." (Mark xiv. 22–25.)

A New Testament. This is a New Testament; it is also as in the Old Testament, a testament or sacrifice of blood, but here it is the blood of the Lamb of God—of Christ Himself, Who is both Priest and Victim, "Giver and Gift." Likewise, this offering of the bread and wine, which is asserted to be the Body and Blood of Christ Himself—"My Body and My Blood"—is the necessary spiritual food for the achievement of the end of the Christian life. "Except ye eat of the Flesh of the Son of Man, and drink His Blood, ye shall not have life in you." (John vi. 54.) And St. Luke says: "And having taken the chalice, He gave thanks, and said: Take, and divide it among you: For I say to you, that I will not drink of the fruit of the vine, till the Kingdom of God come." (Luke xxii. 17, 18.) Perhaps a complete understanding of this, the central fact of Christianity,

cannot be had unless the full passage from the Gospel according to St. John is quoted:

"Then Jesus said to them: Amen, amen I say to you; Moses gave you not bread from heaven, but My Father giveth you the true Bread from heaven. For the Bread of God is that which cometh down from heaven, and giveth life to the world.

"They said therefore unto Him: Lord, give us always this Bread.

"And Jesus said to them: I am the Bread of Life: he that cometh to Me shall not hunger: and he that believeth in Me shall never thirst. . . .

"The Jews therefore murmured at Him, because He had said: I am the living Bread which came down from heaven.

"And they said: Is not this Jesus, the Son of Joseph, Whose father and mother we know? How then saith He, I came down from heaven? . . .

"I am the Bread of Life. Your fathers did eat manna in the desert, and are dead. This is the Bread which cometh down from heaven; that if any man eat of it, he may not die. I am the living Bread which came down from heaven. If any man eat of this Bread, he shall live forever; and the Bread that I will give, is My Flesh, for the life of the world.

"And the Jews therefore strove among themselves, saying: How can this man give us his flesh to eat?

"Then Jesus said to them: Amen, amen I say unto you: Except you eat the Flesh of the Son of Man,

and drink His Blood, you shall not have life in you. He that eateth My Flesh, and drinketh My Blood, hath everlasting life: and I will raise him up in the last day. For My Flesh is meat indeed; and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me. This is the Bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this Bread, shall live forever." (John vi. 32–59.)

God Alone can Forgive Sin. Sin is the great enemy of the spiritual life—its negation. To live the Christian life that we have described, is a struggle—the battlegrounds of which are never surely won until death ends all. The angel announced to Joseph that the Child "conceived in her is of the Holy Ghost, that His name shall be Jesus." (Matt. i. 20, 21.) "For He shall save His people from their sins." (Matt. i. 21.) He went about forgiving sins. Of the woman who anointed His feet and His head in Simon's house, He said, "Many sins are forgiven her because she hath loved much," and to her He said, "Thy faith hath made thee safe; go in peace." (Luke vii. 50.) The story of the woman taken in adultery we have told, and the story of the Magdalen has resounded through the ages. When Christ cured the man sick of the palsy He said, "Man, thy sins are forgiven

thee." This caused the scribes and Pharisees to think and say: "Who is this who speaketh blasphemies? Who can forgive sins but God alone?" (Luke v. 21.)

The Sacrament of Penance. Christ himself at the Last Supper said that His Blood of the New Testament "shall be shed for many unto the remission of sins." (Matt. xxvi. 28.) And when He appeared to the disciples after the Resurrection He said to them: "Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead, the third day: And that penance and the remission of sins should be preached in His name, unto all nations, beginning at Jerusalem." (Luke xxiv. 46, 47.) And after Mary Magdalen went to tell the disciples that she had seen the Lord and He appeared to them He said to them: "Peace be to you. As the Father hath sent Me, I also send you."

"When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John xx. 22, 23.)

And in Caesarea Philippi, after Peter's expression of his faith in the Divinity of Christ: "Thou art Christ, the Son of the living God," He says to him: "Thou art Peter; and upon this rock I will build My church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon

earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi. 18–19.)

And clearly here, too, is a third means through the teaching organization to restore the life of the soul, by repentance unto the remission of sin. Power is exercised by Christ Himself while on earth, and He commands His disciples (Apostles) to preach the forgiveness of sins, and power is conferred on Peter and the Church to forgive sins. Thus human nature falling from the high estate of Christian living, or slipping in its efforts to achieve has a continuing source of stimulus, inspiration, and help to achieve the Kingdom of God.

Marriage Not to be Dissolved. And closely related to the three things which have just been noted is the significant sentence in Christ's discussion of the marriage relation, that "what therefore God hath joined together, let no man put asunder." (Matt. xix. 6.) On this statement alone it seems that this relationship is similar to the three that have just been discussed, but on the basis of the Gospels alone it would be difficult to make an exact statement on this point.

Efficacy of Sacraments. There has been serious question in the last four centuries whether the understanding of these aids to the spiritual life of man, which had been characteristic of the preceding sixteen centuries, was correct or not. Were these really efficacious instruments, the *cause* in coöperation with

the intention and will of the individual in infusing a divine life into the soul, or were they just signs, symbols, "commemorations," ritual, or ceremonial? That they were conceived of as aids, as food to the spiritual life, is beyond the possibility of doubt. For the spiritual life, a spiritual food. For the soul, a genuine spiritual life on its own plane—the sacraments. And from the merely human point of view it must be what Francis Thompson calls "the dying way to life." He who findeth his life shall lose it.

The Spiritual Life. It is that men may have this spiritual life that Christ said He came, "and that they may have it more abundantly." And surely Christ did not have in mind any mere physical life or human life when he promised that anyone who believeth in Him, "though he were dead, shall live," and in the face of the universal fact of death, this promise that "every one that believeth in Me shall not die forever" must mean something other than the life of the earth.

The spiritual life is the life that comes with Christian baptism. It is the life of grace. It is life on a supernatural plane.

"And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as We also are one: I

in them, and Thou in Me; that they may be made perfect in one; and the world may know that Thou hast sent Me, and hast loved them, as Thou hast also loved Me. Father, I will that where I am, they also whom Thou hast given Me may be with Me; that they may see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world." (John xvii. 20–24.)

The Son of God. This same idea is expressed in the phrase, a son of God. A man who lives this spiritual life, this life of grace, is a son of God. He partakes of the Divine nature. And God confers upon man "a supernatural dignity, raising us to a new rank in the scale of being, and insuring to us a destiny of glory to which, otherwise, we should have had no title." (From Joyce, *The Catholic Doctrine of Grace.*) And this is the way St. John puts it in his first chapter:

"He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 11–13.)

The Food of the Soul. It should be noted particularly in the preceding discussion of the spiritual life that baptism is the indispensable condition for entering upon this supernatural plane of the soul life. "Unless a man be born of water and the Holy Ghost, he cannot enter into the Kingdom of God. That

which is born of the flesh is flesh, and that which is born of the Spirit is spirit." (John iii. 5, 6.) And we are told with reference to the Holy Eucharist: "Except you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you." (John vi. 54.)

Education in the Spiritual Life. This subject will be discussed more fully in the next part of this book. It serves our purpose to note that the mere ordering of the life of the individual, the love of the neighbor, and every social good that flows from that root principle, is not all of Christianity. It clearly requires a direct relation to God, it requires the ordering of the life of the soul. In fact, this is the essence from which everything else gets its meaning. What a world of significance for a secular education lies in this fact of Christianity. What a world of significance is in that same fact for Christians who aspire to make a non-Christian education a basis "for complete living."

VIII

SUPERVISION AND DEVELOPMENT OF CURRICULUM

THE most general expression of the curriculum of Christian education is contained in Christ's command to "teach all things whatsoever I have commanded." But Christ left no formulated, comprehensive curriculum. He Himself left no document of any kind. But we are sure we have in the Gospels the spirit and some, perhaps much, but certainly not all, of His teaching.

The Christian Curriculum. We have seen from the Gospel narratives the life-activity nature of the curriculum in terms of life activities, on both human and supernatural levels; its emphasis on living a life in accordance with the ideal of Christ, a veritable, if Thomas à Kempis will, imitation of Christ, instead of a conventionalized and formulated curriculum. So far as there were any texts in this curriculum, they were basically the Scriptures of the Hebrews, and most recently Christ's own words. The life activities were fundamental, but no less important were the attitudes and spirit in which the activities were done. It included also the intellectual attitude of faith and belief, as well as the emotional attitude of love.

Tradition. But there are besides certain special problems of the curriculum raised in the Gospel narratives. St. Luke, in opening his narrative, says: "Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us; According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word: It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, That thou mayest know the verity of those words in which thou hast been instructed." (Luke i. 1–4.)

The tradition based upon "what those who from the beginning were eyewitnesses and ministers of the word" is here formulated. How complete is the transmission? How accurately is it transmitted?

And St. John at the close of his Gospel narrative: "But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written." (John xxi. 25.)

Interpretation of Tradition. How shall such questions regarding the transmission be answered? Has anything been lost? Has anything been added? Ordinarily, this would be practically an insoluble problem. But the Master, Who to Christians is God, has promised: "But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things and will bring all things to

your mind whatsoever I shall have said to you." (John xiv. 26.) And what is more, the additional promise is made that He will abide with them forever. And we thus have from a new angle the emphasis on the essentially supernatural character of Christianity. Guiding the merely human administrators of Christianity is the Holy Spirit, the Paraclete.

Continuing Supervision of Curriculum and Method. The Holy Ghost was to come and abide forever, not only to recall *all* the things which Christ had said to the Apostles, but He was to teach all things—and the things which Christ had yet to say to them. "I have yet," said Christ, "many things to say to you: but you cannot bear them now. But when He, the Spirit of Truth, is come, He will teach you all truth. For He shall not speak of Himself; but what things soever He shall hear, He shall speak; and the things that are to come, He shall shew you." (John xvi. 12, 13.)

A Developing Curriculum. And from this statement of fact, there is implied clearly a development of the curriculum, and a continuing supervision. Here surely, if the words of the Gospel have anything like their ordinary meanings, we have a spiritual supervision and an abiding presence, about which Christians have differed notably since the sixteenth century. The acceptance of these words was the faith of all Christians for sixteen centuries, and is the faith of the Roman Catholic Church today.

IX

ORGANIZATION

THERE has been clearly implied in the preceding discussion of aim, method, and curriculum of the Christian educational scheme, some kind of an organization. There was reference to a teaching class, an abiding place for the Spirit of Truth and of Life. What is this organization?

God, the Father. The source of everything in the teaching organization is God, the Father. "I am come in the name of My Father," says Christ, (John v. 43.); and the disciple is commanded to be perfect as "your Heavenly Father is perfect" (Matt. v. 48), and they are sent forth by Christ as the Father sent Christ: "As Thou hast sent Me into the world, I also have sent them into the world." (John xvii. 18.) And there shall be sent forth from the Father, the Spirit Who shall give testimony of Christ as the Father Himself did. "And lo, a voice out of the cloud saying: This is My beloved Son, in Whom I am well pleased, hear ye Him." (Matt. xvii. 5.) And in like manner the Holy Ghost: "But when the Paraclete cometh, Whom I will send you from the Father, the Spirit of Truth, Who proceedeth from the Father, He shall give testimony of Me." (John xv. 26.)

He is the Living God, the Lord of Heaven, the Most High, the Lord God of Israel, the Lord of Heaven and Earth, the Father of Men. He is mighty, holy, blessed, merciful, just. He alone is Good. No sparrow falls but that He knows it. He seeth in secret. All things are possible to Him. It is God, as thus described, Who is the source of everything in the Christian system.

Christ Sent by the Father. God, the Father, sent Christ to make it possible for men to achieve the end of the educational system; namely, everlasting life. "I came down from heaven, not to do My own will, but the will of Him that sent Me. Now this is the will of the Father Who sent Me: that of all that He hath given Me, I should lose nothing; but should raise it up again on the last day. And this is the will of My Father that sent Me: that every one who seeth the Son, and believeth in Him, may have *life everlasting,* and I will raise him up in the last day." (John vi. 38–40.)

And notice how this relation of Christ and the Father is associated with the aim of education: everlasting life. "Now this is *eternal life*: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." (John xvii. 3.)

"Amen, amen, I say unto you, the Son *cannot do anything of Himself,* but what He seeth the *Father* doing; for what things soever He doth, these the Son also doth in like manner." (John v. 19.)

"Amen, amen, I say unto you, that he who hear-

eth My word, and believeth Him that sent Me, hath *life everlasting*." (John v. 24.)

"Search the scriptures, for you think in them to have *life everlasting*; and the *same* are they that give testimony of Me." (John v. 39.)

"God so loved the world, as to give His only-begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting. For God sent not His Son into the world, to judge the world, but that the world may be *saved* by Him." (John iii. 16, 17.)

"The Father Who sent Me, He gave Me Commandment what I should say, and what I should speak. And I know that His commandment is *life everlasting*. The things, therefore, that I speak, even as the Father said unto Me, so do I speak." (John xii. 49, 50.)

The purpose of God the Father in sending Jesus to the world was to achieve this end of life everlasting for all men. "Of all that He hath given me I should lose nothing." (John vi. 39.) Thus we see the controlling personal relationship, the fountain head of the organization is the source of the purpose of the educational system, and also of it entirely. "My doctrine," says Christ, "is not Mine, but His that sent Me." (John vii. 16.) Again, "He that sent Me, is true: and the things I have heard of Him, these same I speak in the world." (John viii. 26.) And one more: "My meat is to do the will of Him that sent Me, that I may perfect His work." (John iv. 34.)

Christ is Coprincipal. It might appear from the preceding paragraphs that Christ is merely an agent. On the contrary He is coprincipal. "I and the Father are One" (John x. 30), He confidently declares. "Though you will not believe Me, believe the works: that you may know and believe that the Father is in Me, and I in the Father." (John x. 38.)

We have already seen that Christ has full power: "I am the *way,* and the *truth* and the *life.* No man cometh to the Father, but by Me." (John xiv. 6.)

"I am the *door.* By Me, if any man enter in, he shall be saved." (John x. 9.)

"I am the *light* of the world; He that followeth Me, walketh not in darkness, but shall have the light of life." (John viii. 12.)

"I am the Bread of *life*: He that cometh to Me shall not hunger: and he that believeth in Me shall never thirst." (John vi. 35.)

"You call me Master, and Lord, and you say well, for so I am." (John xiii. 13.)

The place of Christ in the system is clearly indicated by these quotations and by the discussion of His divinity as given at the beginning of Part II.

In the charter of the organization which He was to establish, there is stated fully the fact: "All power is given to Me in heaven and in earth." (Matt. xxviii. 18.)

Who is Christ? To whom is all power given? Is it to the Galilean, the Son of Mary, of the line of David, the foster son of the carpenter, the prophet,

the King of Israel, the King of the Jews? It is to Him because He is also the Holy One of God, the Son of the Most High God, in fact, in the language of God (according to the Gospel) "My beloved Son in Whom I am well pleased." (Matt. iii. 17.) He is greater than Solomon or Jonas; He is the fulfillment of prophecy. He is Lord, the Master, the Christ of God, He is our Savior, and Redeemer; the Light of the World, and the source of life, full of grace and truth. He is the Lamb of God Who taketh away the sins of the world.

The Testimony. The testimonies of Him are diverse. They are of the Father, of the Holy Spirit, of Moses, of the Scripture, of John the Baptist, of His own works, and of the Apostles. In the Gospel according to St. John the source of the testimony of Christ is summarized:

"If I bear witness of Myself, My witness is not true.

"There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. You sent to John, and he gave testimony to the truth. But I receive not testimony from man; but I say these things, that you may be saved. He was a burning and a shining light: and you were willing for a time to rejoice in his light.

"But I have greater testimony than that of John: for the works which the Father hath given Me to perfect; the works themselves, which I do, give testimony of Me, that the Father hath sent Me.

"And the Father Himself Who hath sent Me, hath given testimony of Me: neither have you heard His voice at any time, nor seen His shape. And you have not His word abiding in you: for Whom He hath sent, Him you believe not.

"Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me. And you will not come to Me that you may have life. I receive not glory from men. But I know you, that you have not the love of God in you. I am come in the name of My Father, and you receive Me not: if another shall come in His own name, Him you will receive. How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek?

"Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe Me also; for he wrote of Me. But if you do not believe his writings, how will you believe My words?" (John v. 31–47.)*

This is supplemented later by the statement that the Holy Spirit and the Apostles themselves shall give testimony. "But when the Paraclete cometh, Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me: And you shall give testimony

*Cf. also St. John, i. 19–36; iii. 28–30, the testimony of John the Baptist; viii. 18 of the Father; viii. 13–19; xiv. 18–20, of Himself and the Father; x. 25, 37, 38, of the Works; xiv. 12–17 and xvi. 13–15 of the Holy Spirit.

because you are with Me from the beginning." (John xv. 26, 27.)

Recruiting the Teaching Staff. Who shall teach? Let us follow Christ going about recruiting His teachers.

"And Jesus walking by the Sea of Galilee saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And He saith to them: Come ye after Me, and I will make you to be fishers of men. . . ." "And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets and He called them. And they forthwith left their nets and father, and followed Him." (Matt. iv. 18–22.) "And another of His disciples said to Him: Lord, suffer me first to go and bury my father. But Jesus said to Him: Follow Me, and let the dead bury their dead." (Matt. viii. 21, 22.) "And when Jesus passed on from thence, He saw a man sitting in the custom house, named Matthew; and He said to him: Follow Me. And he arose up and followed Him." (Matt. ix. 9.) "He chose twelve of them whom also He named Apostles." (Luke vi. 13.)

Surely not a striking method except in its simplicity, and apparent naïvete. Follow Me, and he did. And He calls His followers together and selects twelve of them, and calls them Apostles. He makes clear that they are chosen. The work is laid upon them. "You have not chosen Me: but I have chosen

you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you." (John xv. 16.)

The First Faculty. And who were the twelve who constituted the first teaching force or faculty of the Christian educational system?

"And it came to pass in those days, that He went out into a mountain to pray, and He passed the whole night in the prayer of God. And when day was come, He called unto Him His disciples; and He chose twelve of them (whom also He named Apostles): Simon, whom He surnamed Peter, and Andrew his brother; James and John; Philip and Bartholomew. Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes. And Jude, the brother of James, and Judas Iscariot, who was the traitor." (Luke vi. 12–16.)

"Then calling together the twelve Apostles, He gave them power and authority over all devils, and to cure diseases. And He sent them to preach the Kingdom of God, and to heal the sick." (Luke ix. 1, 2.)

The Superintendent of Schools. Was there any organization among the disciples? What was Christ's attitude toward them? Was there a leader or head—a foundation stone? And the passage that naturally comes to mind is the one to His disciples at Cesarea Philippi:

"And Jesus came into the quarters of Cesarea

Philippi, and He asked His disciples, saying: Whom do men say that the Son of Man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

"Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but My Father Who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. (Matt. xvi. 13–19.)

And the headship thus formally announced is confirmed by the striking statement of Christ in His last appearance* to His disciples after the Resurrection, and before the Ascension, with its echoing "Feed My lambs, Feed My lambs, Feed My sheep."

"When therefore they had dined, Jesus saith to Simon Peter; Simon, son of John, lovest thou Me more than these? He saith to Him: "Yea, Lord, thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to him: Yea,

*As recorded in the Gospels. There were three further appearances as recorded by Paul. (I. Cor. xv. 6, 7.)

Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He said to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because He had said to him the third time: Lovest thou Me? And he said to Him: Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him: Feed My sheep." (John xxi. 15–17.)

And after reading these two extraordinary statements as we review the references to the disciples, we are struck by the fact that practically in all cases Peter is the one addressed, and in all listings of the Apostles, Peter is mentioned first.

An Executive Committee. And apparently there was an executive committee of three, consisting of Peter, James, and John. It was before them the transfiguration took place.

"And after six days Jesus taketh with Him Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them." (Mark ix. 1.)

"And He admitted not any man to follow Him, but Peter, and James and John the brother of James." (Mark v. 37.)

"And after six days Jesus taketh unto Him Peter and James and John his brother, and bringeth them up into a high mountain apart." (Matt. xvii. 1.)

"And it came to pass, about eight days after these words, that He took Peter and James, and John, and went up into a mountain to pray." (Luke ix. 28.)

"And as He sat on the mount of Olivet over

against the temple, Peter and James and John and Andrew asked Him apart": (Mark xiii. 3.)

Only these three were permitted to follow Him to the house of the master of the synagogue when He was to raise the rabbi's daughter from the dead. (Luke viii. 51.) (Cf. Mark v. 37.) And when the disciples were at Gethsemane He took these three with Him aside to pray just before the betrayal. "And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death: stay you here, and watch with Me." (Matt. xxvi. 37, 38.) It would appear that apart from the primacy of Peter, there was a small group of three, Peter and James and John, his brother, who were specially marked off.*

Additional Teachers. The harvest is great and there is need for more laborers, so Christ designates seventy-two additional teachers, gives them their instructions and sends them forth:

"And after these things the Lord appointed also other seventy-two: and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send laborers into His harvest. Go: Behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into

*Cf. Paul's visit to Jerusalem.

whatsoever house you enter, first say: Peace be to this house." (Luke x. 1–5.)

And they return surprised at their own power. "And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in Thy name." (Luke x. 17.)

"And He said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven." (Luke x. 17–20.)

The Spirit of Truth. The organization as it has been described, is simple enough and easily understood. On the purely human level, its source in the Father may have difficulties to those who do not accept the testimony of Christ and His works. The origin is Divine, and its continuance is not merely human; it, too, is Divine, as we have seen already.

The Charge to the Teacher. What has been presented up to this point is the *structure* of the organization as it was built up by Christ. Let us now look at the organization more intimately in its *function.*

The original teaching class or faculty was the twelve Apostles. The charge of the Master, the commencement address of the Head are in memorable words giving them power to perform miracles, warning them, that they, like Him, will be persecuted, teaching them how to receive persecution, and prom-

ising those who receive them, a just reward. This memorable instruction, though lengthy, may be quoted in full:

"These twelve Jesus sent: commanding them, saying: Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not: But go ye rather to the lost sheep of the house of Israel. And going, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses; Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

"Behold, I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before gover-

nors, and before kings for My sake, for a testimony to them and to the Gentiles: But when they shall deliver you up, take no thought how or what to speak; for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death. And you shall be hated by all men for My name's sake; but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of Man come.

"The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? Therefore fear them not. For nothing is covered that shall not be revealed; nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing? And not one of them shall fall on the ground without your Father. But the very hairs of

your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess Me before men, I will also confess him before My Father Who is in heaven. But he that shall deny Me before men, I will also deny him before My Father Who is in heaven.

"Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not up his cross, and followeth Me, is not worthy of Me. He that findeth his life, shall lose it: and he that shall lose his life for Me, shall find it.

"He that receiveth you, receiveth Me: and he that receiveth Me, receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward." (Matt. x. 5–42.)

And this statement is to be supplemented by the statement in St. John:

"And other sheep I have, that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd." (John x. 16.)

After the Resurrection. When He appeared to them later on the same day that He appeared to Mary Magdalen, He sends them forth with the gift of the Holy Ghost: "He said therefore to them again: Peace be to you. As the Father hath sent Me I also send you. When He had said this, He breathed on them: and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." (John xx. 21–23.)

And in the appearance in Galilee after the Resurrection reported in St. Matthew, He sent them forth to teach all nations. "Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." (Matt. xviii. 19, 20.)

Christ and the Pharisees. The spirit of the Master can be shown in His conflict with the scribes and Pharisees during His public life. They were always trying to "catch" Him with self-conceited and self-confessed clever ingenuity. They bring the woman in adultery and they are rebuked. "He that is with-

out sin among you, let him first cast a stone at her." (John viii. 7.) Their little trick with the tribute money resulted in the sentence resounding through the ages. "Render therefore to Caesar the things that are Caesar's, and to God, the things that are God's." (Matt. xxii. 21.) And the Pharisees, tempting Him with the question, "Is it lawful for a man to put away his wife for every cause?" (Matt. xix. 3.) are told with finality, "What therefore God has joined together, let no man put asunder." (Matt. xix. 6.) Their own little cleverness brings out all the more strongly by contrast the greatness of Christ. And as if that contrast were not enough, the Pharisees—not all, but in general—are etched sharply forever against the background of a simple, humble, repentant publican.

"Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess.

"And the publican, standing afar off, would not so much as lift up his eyes towards heaven: but struck his breast saying: O God, be merciful to me a sinner."

"I say to you, this man went down into his house justified rather than the other: because every one

that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted." (Luke xviii. 10–14.)

"The Leaven of the Pharisees." But what is the basis of these scathing, incisive summaries? What is the indictment of the Pharisees and the scribes? They would justify themselves before men only. They would be seen of men and noticed. They love the first places at feasts. They love to be called Rabbi, and to receive the public salutations in the marketplace. They make their phylacteries broad and enlarge their fringes. And with this external show, and love of praise, they are inwardly founts of hypocrisy and iniquity. They are covetous. They tithe mint, anise, and cummin, and, as St. Luke says, every herb, and leave the weightier matters: judgment, mercy, and faith. They are whited sepulchres, serpents, a generation of vipers. "Now you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity." (Luke xi. 39.)

No wonder "woe" will come to them. No wonder the disciples are warned to beware of the leaven of the Pharisees which is hypocrisy. It is no wonder that Pharisaical means what it does.

The Negative Example of the Pharisees. To the disciples Christ was pointing out always the negative example of the Pharisees. And he places in juxtaposition to it the Christian principle. "He that is greatest among you shall be your servant." (Matt. xxiii.

11.) Or take the statement of St. Mark: "But Jesus calling them saith to them: You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them.

"But it is not so among you: but whosoever will be greater, shall be your minister. And whosoever will be first among you, shall be the servant of all. For the Son of Man is not come to be ministered unto, but to minister, and to give His life a redemption for many." (Mark x. 42–45.) (Cf. Matt. xx. 28 and Luke xxii. 25.)

Teacher Training. The command to "Follow Me" resulted in disciples. They followed Him, because they came to feel there was no other place for human beings to go. They saw the Master teach, heal, and go about His Father's business. They had ample demonstrations both as disciples and later as Apostles.

Teacher Meetings. He had faculty or teacher meetings to train the Apostles. "Let us go into a meeting." He has just given a demonstration in telling the people the parable of the sower. "And when He was alone, the twelve that were with Him asked Him the parable. And He said to them: To you it is given to know the mystery of the Kingdom of God: but to them that are without, all things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them. And He saith

to them: Are you ignorant of this parable? and how shall you know all parables?" (Mark iv. 10–13.)

Qualifications of Teachers. The highest qualifications are necessary. "It shall not be so among you, but whosoever will be the greater among you, let him be your minister: and he that will be first among you, shall be your servant. Even as the Son of Man is not come to be ministered unto, but to minister, and to give His life a redemption for many." (Matt. xx. 26–28.) (Cf. Mark x. 43, 44.)

In fact, you must aim to become as perfect as the Master. "And He spoke also to them a similitude: Can the blind lead the blind? Do they not both fall into the ditch? The disciple is not above his Master: but every one shall be perfect, if he be as his Master." (Luke vi. 39, 40.)

Discipleship was a condition precedent to teaching; and the essential qualities for the disciples must necessarily be possessed by the teacher. And the first requisite is love. "By this shall all men know that you are My disciples, if you have love one for another." (John xiii. 35.) And this faith or belief in Christ and the Father must transcend even the love of mother or brother or sister. (Luke xiv. 26, 27.) And, of course, it must be greater than any human possession. "So likewise every one of you that doth not renounce all that he possesseth, cannot be My disciple." (Luke xiv. 33.)

The Responsibility of the Teacher. And there is emphasized in one saying of Christ, a thing that

must have impressed every conscientious teacher—the truly awful responsibility of the teacher. The destiny of human souls is committed to one's care and the lightest word might veer a soul in the wrong direction.

"He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the Kingdom of Heaven. But *he that shall do and teach, he shall be called great in the Kingdom of Heaven.*" (Matt. v. 19.)

And this awful responsibility of Christian teaching is intimately related to the high qualifications just spoken of, and the fact that it is or should be a calling or a vocation.

Teacher and Social Worker. The teacher was also a social worker. Just as Christ made the blind see, the lame walk, the lepers clean, the deaf hear, the dead rise again, and preached the Gospel to the poor, so the Apostle went forth in similar manner to do corporal and spiritual works of mercy.

Immediate Rewards of Teaching. What is to be the compensation for the teacher in this educational scheme? It is twofold, immediate and ultimate.

"Then Peter said: Behold, we have left all things, and have followed Thee. Who said to them: Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting." (Luke xviii. 28–30.)

But the immediate rewards are not so certainly good; in fact, the total impression is that the teachers' lot is not to be other than what the Master Himself received: persecution. "The servant is no greater than his Master. If they have persecuted Me, they will also persecute you." (John xv. 20.) Or even more definitely: "They will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for My name's sake. And it shall happen unto you for testimony." (Luke xxi. 12, 13.)

"And you shall be betrayed by your parents and brethren, and kinsmen and friends: and some of you they will put to death. And you shall be hated by all men for My name's sake. But a hair of your head shall not perish. In your patience you shall possess your souls." (Luke xxi. 16–19.)

In fact, it shall come to pass, "that whosoever killeth you, will think that he doth a service to God." (John xvi. 2.)

Ultimate Rewards for Teaching. The ultimate reward is the reward of the Christian educational system: life everlasting.

"Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest. And he that reapeth receiveth wages, and gathered fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together." (John iv. 35, 36.)

And He consoled them when their heart was

troubled: "In My Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you. And if I shall go, and prepare a place for you, I will come again, and will take you to Myself; that where I am, you also may be." (John xiv. 2, 3.)

The ultimate reward is stated in St. Matthew as follows: "Then Peter answering said to Him: Behold we have left all things and have followed Thee: what therefore shall we have? And Jesus said to them: Amen I say to you, that you who have followed Me, in the regeneration, when the Son of Man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And everyone that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive an hundred-fold, and shall possess life everlasting." (Matt. xix. 27–29.) And again "Then shall the King say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world." (Matt. xxv. 34.)

PART III

THE CHRISTIAN EDUCATIONAL SYSTEM AS DESCRIBED IN THE EPISTLES

X

ST. PAUL AND CHRISTIANITY

THE Christian educational system as just presented is the system as presented in the Holy Gospel of Jesus Christ according to the four evangelists. It is the system of the Founder Himself. In the very same first century we have another comprehensive picture of the Christian educational system by one who did not see Christ, except on the road to Damascus, Saul, or Paul, whom, as Carlyle said, admiring men have since called "Saint." But in his persecution of the young Christian organization, he was no saint. But he went on the road to Damascus and that journey has become symbolic of those who find the way to a great Light to Life.

Paul's Conversion to Christianity. When Paul was taken by the Jews in Jerusalem, and when the people were about to kill him, he thus spoke to the tribune and the soldiers and centurion that arrested him. ". . .May I speak something to thee? Who said: Canst thou speak Greek? Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers? But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the

people. And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying: (Acts xxi. 37–40.) Men, brethren, and fathers, hear ye the account which I now give unto you. (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.)

"And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day: Who persecuted this way unto death, binding and delivering into prisons both men and women. As the high priest doth bear me witness, and all the ancients: from whom also receiving letter to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished.

"And it came to pass, as I was going, and drawing nigh to Damascus at midday, that suddenly from heaven there shone round about me a great light: And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou Me? And I answered: Who art Thou, Lord? And He said to me: I am Jesus of Nazareth, Whom thou persecutest. And they that were with me, saw indeed the light, but they heard not the voice of Him that spoke with me. And I said: What shall I do, Lord? And the Lord said to me: Arise, and go to Damascus: and

there it shall be told thee of all things that thou must do. And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus.

"And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there, coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him. But he said: The God of our fathers hath preordained thee that thou shouldst know His will, and see the Just One, and shouldst hear the voice from His mouth. For thou shalt be His witness to all men, of those things which thou hast seen and heard. And now why tarriest thou? Rise up, and be baptized, and wash away the sins, invoking His name.

"And it came to pass, when I was come again to Jerusalem, and was praying in the temple, that I was in a trance. And saw Him saying unto me: Make haste and get thee quickly out of Jerusalem; because they will not receive thy testimony concerning Me. And I said: Lord, they know that I cast into prison, and beat in every synagogue, them that believed in Thee. And when the blood of Stephen, Thy witness, was shed, I stood by and consented, and kept the garments of them that killed him. And He said to me: Go, for unto the Gentiles afar off, will I send thee.

"And they heard him until this word, and they lifted up their voice, saying: Away with such an one from the earth; for it is not fit that he should live.

And as they cried out and threw off their garments, and cast dust into the air, the tribune commanded him to be brought into the castle, and that he should be scourged and tortured: to know for what cause they did so cry out against him. And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned? Which the centurion hearing, went to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen. And the tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea. And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

"Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him. But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together, and all the council; and bringing forth Paul, he set him before them." (Acts, xxii. 1–30.)

This speech in Paul's own words is an excellent introduction to this "Hebrew of Hebrews," "a Pharisee and the son of a Pharisee," "a citizen of no mean city," the preacher of the "unsearchable riches of Christ."

Paul—Apostle, Servant, Prisoner. Saul becomes

Paul, a servant of Jesus Christ, called to be an apostle by the will of God, as he says in the salutation of the Epistle to the Romans. But as he says, he "is less than the least of all the saints (Christians) and unworthy to be called an apostle."* But apostle he is, and servant, and so he salutes his charges in the Epistles. These salutations are interesting in this connection, especially the longer one to the Galatians, and the two to Timothy.

"Paul an apostle, sent not from men, nor by any man, but by Jesus Christ and God the Father Who raised Him from the dead, and all the brethren with me, to the churches of Galatia; grace and peace unto you from God the Father and our Lord Jesus Christ, Who gave Himself for our sins that He might save us from the wickedness of this present world, in accordance with the will of God our Father, to Whom be glory for ever and ever. Amen." (Galatians, i. 1.)

"Paul, an apostle of Jesus Christ, by command of God our Savior, and of Christ Jesus our Hope." (I Tim. i. 1.)

"Paul, an apostle of Jesus Christ, by the will of God, in accordance with the promise of the life, which is in Christ Jesus." (II Timothy, i. 1.)

The Two Reactions of Paul to Christianity. Paul's first reaction to the Christian system was to breathe

*All quotations from the Epistles of the Captivity are taken from the Westminster Edition (edited by Fathers Cuthbert Lattey, S.J., and Joseph Keating, S.J.) having the imprimatur of Cardinal Bourne, and published by Longmans, Green & Co.

out "threatenings and slaughter against the disciples of the Lord," and his zeal was so great that planning to go to Damascus he desired letters to bring bound "any men and women of this way." This was his first reaction to the Christian educational system, and his second, after his conversion, was characterized by the same ardor, the same warmth, the same zeal as the first, for the exactly opposite purpose—"to preach Christ and Him crucified."

Paul, the Zealous Pharisee. One must face the issue that seems to underlie a great deal of the discussion of Christianity in the first century, that Paul apparently took an inchoate idea of the meek and humble Christ, and His simple and direct ethical teaching, and made them over into an alien thing, if you will, Pauline Christianity. For our immediate purpose the fact is that Paul came into contact with a new educational system, that was evidently exercising considerable influence in Asia Minor, and seemed to Saul, the Pharisee, to subvert the old Jewish system.

"And the word of the Lord increased; and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith. And Stephen, full of grace and fortitude, did great wonders and signs among the people. . . .

"And they stirred up the people, and the ancients, and the scribes; and running together, they took him, and brought him to the council. And they set

up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law. For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us." (Acts vi. 7, 8, 12, 13, 14.)

"And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death." (Acts vii. 57–59.)

"But Saul made havoc of the Church, entering in from house to house, and dragging away men and women, committed them to prison. They therefore that were dispersed, went about preaching the word of God." (Acts viii. 3, 4.)

"And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest. And asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem." (Acts ix. 1, 2.) And then he went on his journey.

The Preacher of the Unsearchable Riches of Christ. Thus he reacted as Saul, the Pharisee, but his other reaction is also best told in his own words:

"For I make known to you, brethren, that the Gospel preached by me is no gospel of man, nor did I receive or learn it from man, but by revelation from Jesus Christ. ... . But when He Who set me apart from my mother's womb and called me by His grace was pleased to reveal His Son in me, that I might preach Him among the Gentiles, at once without taking counsel with flesh and blood, and without going up to Jerusalem to those who were apostles before me, I retired into Arabia, and again came back to Damascus.

"Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus also along with me. Now I went up in obedience to a revelation, and I laid before them the Gospel which I preach among the Gentiles; privately, however, before these in repute, for fear I might be running or had run in vain. . . . On the contrary, seeing that I was entrusted with the Gospel for the uncircumcised as was Peter with that for the circumcised, (for He Who hath wrought in Peter unto the apostolate of the circumcised hath wrought in me also unto the Gentiles), and recognizing the grace conferred upon me, James and Cephas and John—they that were reputed as pillars—gave to Barnabas and myself the right hand of fellowship, we to go to the Gentiles, they to the circumcised. Only we were to remember the poor; the very thing that I have been eager to do." (Gal. ii. 1, 2, 7, 10.)

There seems nothing in that statement, nor in any

other that this learned Paul either directly or indirectly thought or planned or schemed to take advantage of ignorant fishermen, and worked over the material to make it intellectually respectable. He found an organization, he submitted to it, he took his place in it, and he did his job well: "to preach among the Gentiles, the unsearchable riches of Christ."

Paul's Attitude Toward His Mission. Perhaps it will be well to state more fully at this point Paul's own attitude toward his mission. "For we preach," he tells the Corinthians, "not ourselves but Jesus Christ, as Lord." (II Cor. iv. 5.) And almost prophetically answering much that has since been written, he says: "We indeed do not, as so many, make a trade of the word of God; but we speak in Christ as out of a sincere heart, as sent from God and in His presence." (II Cor. ii. 17.) Paul is not principal but agent, not master but servant, he is nothing, Christ is all in all. "This is what I mean—each of you saith, 'I am for Paul,' or 'I am for Apollos,' or 'I am for Cephas,' or 'I am for Christ.' Is Christ divided? Was Paul crucified for you? Or was it in Paul's name that ye were baptized?" (I Cor. i. 12, 13.) And his mission as the apostle and servant of Christ is confirmed by his works. Quite dispassionately he points out what has been done *through* him. "With power of signs and wonders, with power of the Holy Spirit: from Jerusalem right round as far as Illyricum I have completed the preaching of the Gospel of

Christ." (Rom. xv. 19.) And again: "For in naught have I fallen short of the most eminent apostles, even though I am naught! Indeed, the signs of the apostolate were wrought among you in all patience, in signs and wonders and mighty works." (II Cor. xii. 12.)

St. Paul asks in the Epistle to the Romans, "And how are men to preach unless they be sent? As it is written 'How beautiful are the feet of them that bring glad tidings of good things!'" (Rom. x. 15.) And though he felt himself unworthy, it is the sustaining thought in St. Paul that he is sent. And both ideas are reiterated: "For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and the grace He gave me hath not been fruitless; nay, I have labored more than all of them, yet not I, but the grace of God with me." (I Cor. xv. 9, 10.) And even more strongly in the first Epistle to Timothy: "which is according to the Gospel of the glory of the blessed God, which hath been committed to my trust. I give Him thanks, Who hath strengthened me, even to Christ Jesus our Lord for that He hath counted me faithful, putting me in the ministry; who before was a blasphemer, and a persecutor, and contumelious. But I obtained the mercy of God, because I did it ignorantly in unbelief." (I Tim. i. 11–13.)

Christ the Foundation. The basis of the Christian system as St. Paul sees it, is Christ. "Foundation can

no man lay, other than that which is already laid, which is Christ Jesus." (I Cor. iii. 11.) The system as St. Paul sees it is evidently a continuation of the system as established by Christ Who is the corner stone. St. Paul in the salutation of the Epistles to the Romans states his own relation to Christ: "Paul, a servant of Christ Jesus, an Apostle by the call of God, set apart to preach His Gospel, which He had already promised through His prophets in sacred scriptures concerning His Son, Who according to the flesh was born from the seed of David, but by an act of power in accordance with the holiness of His spirit was marked out Son of God by resurrection from death." (Rom. i. 1–4.) And St. Paul is willing to follow his faith wherever it leads. "And if Christ is not risen, your faith is futile, ye are still in your sins. Those, too, who have fallen asleep in Christ have after all perished. If it be in view of this life alone that we have set our hopes in Christ, we are more to be pitied than all men." (I Cor. xv. 17–19.)

Who is Christ. Jesus is to Paul all in all. He is the Christ; He is both Lord and Christ. He is the foundation, and of other foundation there is none. He is the head of the corner, rejected by the builders. He is the Mediator, "For there is one God and one Mediator of God and men, the man Christ Jesus: Who gave Himself a redemption for all, a testimony in due times." (I Tim. ii. 5.) He is the High Priest and the means of redemption. The sending of Christ by the Father "was the eternal purpose He hath

brought to pass in Christ our Lord, in Whom we have assurance, and through faith in Him confident access to God." (Eph. iii. 11.) And if we suffer with Christ, we are the children of God and joint heirs with Christ, and so Paul says proudly and gladly, "I am not ashamed of the Gospel (of Christ), for it is the power of God bringing salvation to every one that believeth, to Jew first and then to Greek." (Rom. i. 16.) And he urged the Corinthians to take a pattern from him (as given in the Vulgate reading), "Be ye imitators of me, as I am of Christ." (I Cor. xi. 1.)

And Paul insists that neither he nor Apollo nor Peter are anything but ministers. They preach not themselves but Christ crucified. Paul would "know nought" among the Corinthians, "save Jesus Christ, and Him crucified." (I Cor. ii. 2.) "For we preach not ourselves," Paul tells the Corinthians in the second Epistle, "but Christ Jesus as Lord, and ourselves merely as your slaves for Jesus' sake." (II Cor. iv. 5.) All else is loss, refuse, dung, without Christ.*

"But such things as were to my gain, these for Christ I have come to count as loss. Nay, more, I count all things loss by reason of the excellence of the knowledge of Christ Jesus my Lord. For His sake I have suffered the loss of all things and count them but refuse, in order that I may gain Christ and be found in Him, not having for my justness that which

*King James version, Phil. iii. 8. Cf. Francis Thompson's, *The Hound of Heaven.*

is from the Law, but that which is through faith in Christ, that justness which cometh from God, based upon faith—that so I may know Him, what the power of His resurrection, what fellowship in His sufferings, and become one with Him in His death, in the hope that I may attain to the resurrection from the dead. Not that I have already secured this, or am already made perfect. Rather I press on, in the hope that I may lay hold of that for which Christ hath laid hold of me. Brethren, I do not count myself to have laid hold of it already. Yet one thing I do; I forget what is behind, and strain forward to what is before, and press on towards the goal, to gain the reward of God's heavenly call in Christ Jesus." (Phil. iii. 7–14.)

XI

AIM OF CHRISTIAN EDUCATION

IF PAUL sees Christ as the "foundation," the "corner stone" of the Christian system, if he sees the Resurrection as the essential fact, if he preaches Christ crucified, if he is ambassador, messenger, servant, apostle, of Christ, then we can test the presumption that he is carrying on the Christian system by examining his substantive teachings under exactly the same heads we studied—the system as established by Christ. What, then, is the aim of the Christian educational system as formulated by Paul?

The aim of the Christian educational system with Paul, as with Christ, is the same: human salvation, eternal life, life everlasting, resurrection from the dead. "For the wages of sin is death, but the gift of God, life everlasting in Christ Jesus, our Lord." (Rom. vi. 23.) Everything else is dung or refuse, all other gain is loss. The knowledge of Christ Jesus is the supreme knowledge because it leads to the supreme end: the resurrection from the dead.

"Let such of us, then, as are mature, be thus minded; and if on any point ye are minded otherwise, that too God will make clear to you. Still,

whatever truth we have attained, let us order our lives by that." (Phil. iii. 15, 16.)

Human Salvation. In fact, for Paul filled with the knowledge of Christ, says to his generation, "Behold, now is the truly acceptable time, behold, now is the day of salvation." (II. Cor. vi. 2.) To the Jews in Antioch of Pisidia he plainly said, "to you the word of this salvation is sent." (Acts xiii. 26.) But Paul everywhere insists that the way is through Christ. "For God hath not destined us to wrath, but to the winning of salvation through our Lord Jesus Christ." (I Thess. v. 9.) "And," as Paul says to the Hebrews, "being consummated He became to all that obey Him, the cause of eternal salvation." (Hebr. v. 9.) And this is the general teaching of the apostles. Peter, "filled with the Holy Ghost" said to the assembled "princes and ancients and scribes" at Jerusalem: "Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, Whom you crucified, Whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." (Acts iv. 8, 10, 12.) If there is any distinction between the statement here and in the Gospels, it is only the forceful and continuous reiteration that Christ is the way. "Even that if thou confess with

thy mouth Jesus for Lord, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 9.)

Life Everlasting. And the aim of the Christian education and the Christian life is stated here also as life everlasting. "But now, freed from sin and enslaved to God, ye have your fruit in sanctification, and for end everlasting life. For the wages of sin is death, but the gift of God life everlasting in Christ Jesus our Lord." (Rom. vi. 22, 23.) And so Paul tells Timothy: "But for this cause I have obtained mercy: that in me first Christ Jesus might shew forth all patience, for the information of them that shall believe in Him unto life everlasting." (I Tim. i. 16.) "Be not deceived," he tells those Galatians to whom he had applied the adjective, "senseless," "God is not mocked. For whatsoever a man soweth, that shall he reap; he that soweth in his flesh, from the flesh shall reap destruction, whereas he that soweth in the spirit, from the spirit shall reap life everlasting." (Gal. vi. 7, 8.)

Shall Reap Corruption. And Paul fails not to state the negative implication. He that soweth in his flesh, we just heard him say, shall of the flesh read corruption. What shall this be? He pictures to the Thessalonians the Lord Jesus revealed from heaven with the angels of His power: ". . . in flaming fire, to deal chastisement to them that know not God, and that do not obey the Gospel of our Lord Jesus. Such men will pay the penalty of everlasting ruin, from

before the face of the Lord and the glory of His might." (II Thess. i. 8, 9.) So once more is Christ the Master, and Paul is His servant and apostle.

The Aim and the Final Judgment. As we find Christ using the final examination and judgment as reënforcing or restating the end of the Christian life, so likewise does Paul. After that tremendous chapter to the Romans, Paul goes on to say: "Wherefore thou art without excuse, O Man, whosoever thou be that judgest. In judging others thou dost condemn thyself; for thou, who art judging, art guilty of the very same misdeeds. And we know that God's condemnation of them who do such things is according to truth. Thinkest thou, O man, that judgest them who do such things yet thyself dost them, that thou wilt escape the condemnation of God? Or dost thou despise the riches of His goodness and of His forbearance and of His patience, not understanding that the goodness of God is to lead thee to repentance?

"Yea, in the stubbornness of thine impenitent heart thou art laying up for thyself wrath on the day of wrath, of the manifestation of the just judging of God, Who 'will render to every man according to his works.' To those who by perseverance in good works are seeking after glory and honor and immortality He will render everlasting life; but for those who are factious, who disobey the truth but obey wickedness, there will be wrath and fury. Affliction and anguish upon every human being that worketh evil, upon Jew first, and then upon Greek; but glory and

honor and peace to every one that worketh good, to Jew first, and then to Greek. With God there is no respect of persons." (Rom. ii. 1–11.)

Summary of Aims. In Master and in disciple the aim is the same, everlasting life in Christ Jesus, human salvation, resurrection from the dead, incorruption. Though Christ says distinctly and unmistakably enough that He is the way, the truth, the light, the door, Paul's iteration and reiteration even in the passages which have been quoted makes perhaps more emphatic that Christ is foundation, corner stone, cause, the essential means—and all else is vain, is dung.

XII

THE UNIVERSAL EXTENT OF THE TEACHING: THE GENTILES

TESTIMONY of Peter and Paul. That the new doctrine, the new life, was not intended only for the Jews (if, perhaps, for the Jews first) was clear from Paul's practice, as well as his belief in his mission, and the record in the New Testament. When the Lord appeared after Paul's conversion to Ananias at Damascus, the Lord said to him: "Go thy way, for this man (Saul of Tarsus) is to Me a vessel of election, to carry My name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake." (Acts ix. 15, 16.) And Peter has a similar experience on the basis of which he answered those of the circumcision who contended with him: "If then God gave them the same grace, as to us also who believed in the Lord Jesus Christ; who was I, that could withstand God? Having heard these things, they held their peace, and glorified God, saying: God then hath also to the Gentiles given repentance unto life." (Acts xi. 17, 18.)

The Gentiles. St. Paul said to the gainsaying and blaspheming Jews of Corinth: "Your blood be upon

your heads; I am clean; from henceforth I will go unto the Gentiles." (Acts xviii. 6.) Likewise he says to the Romans: "I speak now to you Gentiles. So far as I am an apostle of the Gentiles, I glorify my ministry, in the hope that I may 'rouse' those of mine own flesh 'to jealousy' and save some of them." (Rom. xi. 13.) And so he tells the Ephesians, the mystery of Christ, which in other generations was not known to the sons of men: ". . . that in Christ Jesus through the Gospel the Gentiles are coheirs and concorporate and comparticipant in the promise.

"Of that Gospel I was made a minister by the free grace of God, given me by the operation of His power. Unto me, the least of all saints, hath been given this same grace, to preach to the Gentiles the unsearchable riches of Christ, and to make clear what is the dispensation touching the mystery which from ages hath been hidden in God the Creator of all." (Eph. iii. 6–9.)

Carrying the Gospel to all Creatures. The command of Christ to preach the Gospel to every creature finds in Paul the beginnings of its achievement. The Gospel is clearly for the Gentiles as well as the Jews, and St. Paul will do his utmost to do his part in carrying it to them. The missionary labors of St. Paul are only the beginnings of that long train of men and women in all ages who have gone to every clime to preach the Gospel: St. Francis Xavier, Father Damien, *et al.*

He Died for All. The emphasis on the need for

carrying the Gospel to the uncircumcised, is to reveal the condition at the beginning when some of the disciples thought that the Gospels were for the Jews only. But Paul emphasizing the more positive teaching, says: "In Him is neither Jew nor Greek, neither slave nor free, neither male nor female; for ye are all one person in Christ Jesus." (Rom. x. 12.) And the basis of this is Christ crucified: ". . . and that He died for all that they who live may no longer live to themselves, but to Him Who died for them and was raised from the dead. So that ourselves henceforward know no man according to the flesh. Nay, even if we have had knowledge of Christ according to the flesh, yet now we have such knowledge of Him no longer." (II Cor. v. 15, 16.)

Every Creature under Heaven. The Gospel is therefore not intended only for the chosen people, but to "everyone that believeth." "Whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 13.) And to the same Romans he says, "For whosoever are led by the spirit of God, they are the sons of God." (Rom. viii. 14.) And St. Paul, quoting the Psalmist, as it were in fulfillment: "But I say, have they not heard? Why, their voice hath gone forth unto all the earth, and their words to the ends of the world." (Rom. x. 18.) To the Colossians of whose faith in Christ Jesus he had heard, and of their love to all the saints, Paul says: ". . . if only ye hold by the faith, well-grounded and steadfast, without swerving from the hope of the glad tidings which ye have heard, which hath been preached to every

creature under heaven, of which I, Paul, am become a minister." (Col. i. 23.)

Gentiles and Universality. Christ said the Gospel shall be preached to every creature until the consummation come. All the nations shall be made pupils — students. Paul reiterates it over and over again, and sets out to do it. He is the first Christian missionary. He is the apostle to the Gentiles. And the universality is clearly shown in the recognition by Paul and Peter that "God then hath also to the Gentiles given repentance unto life." (Acts xi. 18.) And Peter's answer to those who thought the salvation of Christianity was still for the Jew only, is final: "Who was I that I could withstand God." (Acts xi. 17.)

There is Neither Jew nor Greek. The educational program of Christianity must be universal. And the key to that characteristic is found in this new emphasis on the Gentiles. The distinction between the Jew and Gentile is gone, for all are one in Christ. In fact, all distinctions are gone in Christ. There is neither "Jew nor Greek, neither slave nor free, neither male nor female, for ye are all one person in Christ Jesus." (Gal. iii. 28.)

One Lord, One Faith, One Baptism, One God. The result of this process of education on all the people shall be "one body and one spirit as you are called in one hope, of your calling; one Lord, one faith, one baptism: one God and Father of all, Who is above all and throughout all and in all." (Eph. iv. 6.)

XIII

METHOD IN CHRISTIAN EDUCATION: THE MYSTICAL BODY OF CHRIST

METHOD in the Gospel. The end of the Christian educational scheme is eternal life, heaven, the Beatific Vision. We call the result human salvation. Failure means not everlasting life, but everlasting damnation. It means corruption, ruin, death. Such is the eternal stake set up as a goal for all men by Christianity. How may it be achieved? The briefest answer is the answer to the lawyer who asked, "How may I gain eternal life," "Thou shalt love the Lord, thy God with thy whole heart, with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." (Luke x. 27.) It required a transformation in the individual of which the initiation is baptism. It required an ordering of one's life on the natural plane, and on the supernatural plane. And the grace of God which came on the supernatural plane was a perfecting influence on the natural plane. There must be a regeneration, a new life in the individual. Men shall not be saved by what they say or learn, but by what they believe and do. So Christ says:

"Not every one that saith to me, Lord, Lord, shall

enter into the Kingdom of Heaven; but he that doth the will of My Father Who is in heaven, he shall enter the Kingdom of Heaven." (Matt. vii. 21.)

And those who do the will of the Father, and who are told to "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xv. 34), shall be surprised as were those narrated in the Gospel, when the reason for their selection is given:

"Then shall the just answer Him, saying: Lord, when did we see Thee hungry and fed Thee; thirsty, and gave Thee drink?

"And when did we see Thee a stranger, and took Thee in? or naked, and covered Thee?

"Or when did we see Thee sick or in prison, and came to Thee?

"And the King answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me." (Matt. xv. 37–40.)

Method and Regeneration. Because we are accustomed to think of schools as long rows of benches with textbooks and the inevitable processes associated with lessons, we must not think that education must necessarily be carried on thus or even that that is essential to education. This is not so. Christianity emphasizes, as Matthew Arnold says, an inward condition and tells you the Kingdom of God is within you. It is the making of a life. It is the architecture of the soul. It is, to be sure, a "recon-

struction of experience," but it is supremely a regeneration of the life. Men may rise on stepping-stones of their dead selves to higher things. What is wanted is a new plane of existence.

The Apostles and Method. To point out this essential nature of the educational process is from any point of view a great service of Christianity. How the Apostles St. Peter and St. James, or more particularly St. Paul, carried out this conception of Christ, is the problem immediately before us. And it is especially important, because of the Apostolic development of the method of Christian education, that they should speak as fully as possible in their own words.

Imitation of Christ. The command, "Follow me," is made central in St. Paul's conception of the aim of education and of method. Christ has given us Himself as an example; to do as He has done to them, to "love one another" as He had loved them. And He pleads with the disciples to "learn of Me because I am meek and humble of heart." (Matt. xi. 29.) Having received his captain's order, as Ruskin would say, St. Paul went to his task with all the ardor, and all the love of his deeply sensitive nature.

The Mystical Body of Christ. To St. Paul and to his Master the method of education was a way of life. The individual must be incorporated into that Mystical Body of Christ, through baptism. The whole plane of life is raised. We are no mere animals groveling in the dust, we put on Christ. We become

a new creature, we walk in newness of life. We are freed from the ordinances and decrees of the Mosaic Law. We approach the perfect life of faith working through charity. We approximate, through the aid of Apostles, prophets, evangelists, and other members of the teaching organization, to the full measure of the stature of Christ. In this way St. Paul describes, the process of the Christian educational scheme. What is the significance of these terms? Let us see.

The Contrast. We walk in the spirit, the fruits of which are "charity, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." We crucify our flesh and its lusts, and we avoid the fruits of the flesh which are fornication, impurity, uncleanness, idolatry, witchcraft, enmity, strife, jealousy, wrath, dissension, factions, parties, envy, drunkenness, reveling, and the like. Those who do such things will not inherit the Kingdom of God.

Walk in Love. And for St. Paul, as for his Master, Jesus Christ, the whole of the Law is fulfilled in one sentence, thus, "Thou shalt love thy neighbor as thyself." (Gal. v. 14.) The essence of the Law and the prophets is the spirit of charity, the love of the neighbor for the love of God. "Owe no man anything, save mutual charity; for he that loveth his neighbor hath fulfilled the Law. For, Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not covet: these and all other commandments are summed up in this sentence, Thou shalt love thy neighbor as thyself. Charity worketh not

evil to a neighbor. Charity therefore is the fulfillment of the Law." (Rom. xiii. 8–10.) Hence the simple summary to the Ephesians: "Walk in love." (Eph. v. 2.)

The Thessalonians. And to the Thessalonians who became imitators of ourselves and the Lord, and a pattern to all that believe in Macedonia and Achaia, he says: "And ye became imitators of ourselves and of the Lord, accepting the word amid much affliction with joy of the Holy Ghost, so that ye became a pattern to all that believe in Macedonia and in Achaia. For from you the word of the Lord hath been noised abroad; not only in Macedonia and Achaia, but in every place the report of your faith towards God hath gone forth, so that we have no need to say anything further. For those others themselves repeat concerning us the manner of our entry amongst you, and how ye turned to God from idols, to serve the living and true God and to await His Son from heaven, Whom He hath raised from the dead, Jesus, Who rescueth us from the wrath to come." (I Thess. i. 6–10.)

Some Modern Conceptions. We shall illustrate fully St. Paul's main conception in this chapter, and reserve for a separate chapter because of its especial interest, the translation of the Christian way of life into a series of practical social precepts. The main conception before being elaborated fully has, itself, a special interest for us today as educators. We hear

such phrases, as the need for "integration of human personality," and the Sophoclean phrase does great service, "to see life steadily and see it whole." We hear much, too, of the related phrase (but hardly ever associated with it in fact) the "life-career motive." The German Jesuit, Johann Lindworsky, has explained more adequately than it has ever been explained in English psychology, the significance of life-values in relation to directing the will, and this work has been translated into English in this series. The calling up of these points here is to suggest that the best instrument, means, or method for the integration of human personality, is a realizing sense of this membership in the body of Christ; as it is for furnishing a life-career motive, more vital, more significant, and even more useful vocationally than any merely vocational objective. It is equally significant as a force for holding the will to that straight and narrow path at whose end are the places which were prepared from the foundation of the world.

Belief or Faith. There is a very significant passage in Browning's *Easter Day:*

> At first you say, "The whole, or chief
> Of difficulties, is belief.
> Could I believe once thoroughly,
> The rest were simple. What? Am I
> An idiot, do you think—a beast?
> Prove to me, only that the least
> Command of God is God's indeed,

And what injunction shall I need
To pay obedience? Death so nigh,
When time must end, eternity
Begin,—and cannot I compute,
Weigh loss and gain together, suit
My actions to the balance drawn,
And give my body to be sawn
Asunder, hacked in pieces, tied
To horses, stoned, burned, crucified,
Like any martyr of the list?
How gladly!—if I make acquist,
Through the brief minute's fierce annoy,
Of God's eternity and joy."

The Fundamental Spiritual Facts. I see St. Paul very much in this position, that if he could make the saints at Ephesus, at Colossa, in Rome, in Galatia, in Thessalonica, but feel sure of this fundamental position of Christianity, then the rest were easy. They could figure out without any difficulty the difference between time and eternity. They could measure and weigh the gain or loss by keeping in mind eternity as against time. They would gladly submit to be "sawn asunder, hacked in pieces, tied to horses, stoned, burned, crucified, like any martyr on the list" if they but believed that they were part of the body of Christ. So we see the earnest St. Paul, with a commission straight from God Himself, with all the terrible seriousness of his nature, impressing the people to whom he spoke, with the fundamental spiritual fact. And the realizing sense of this funda-

mental spiritual fact would become the most important psychological fact in the actual life of the individual. It becomes all-controlling, everything else is counted as loss, nothing else matters.*

And in translating the spiritual fact into a psychological force, nothing is perhaps more significant than its character. It is the Incarnation-motif in another form, playing the old, the eternal song of God's solicitude for men, and its expression in terms within human comprehension: a God-man. It is the extension of the Incarnation—as a continuing operative force.

The Body of Christ. The identification of the individual Christians with Christ, of Whose body they are members, is the fundamental condition of the Christian life. "For as the body is one and hath many members, and all the members of the body, as many as they are, form one body, so also it is with Christ. For in one Spirit all we, whether Jews or Greeks, whether slaves or free, were baptized into one body; and were all given to drink of one Spirit. Now the body is not one member, but many. If the foot say, Because I am not a hand, I am not of the body; not for all that doth it cease to be of the body. And if the ear say, Because I am not an eye, I am not of the body; not for all that doth it cease to be of the body. If the body were all eye, where would be the sense of hearing? If it were all hearing, where would

*This seems to be, too, for example, the fundamental spiritual fact in the "foundation" in the Spiritual Exercises of St. Ignatius Loyola.

be the sense of smell? As it is, God hath set each several member in the body according as He willed. And if they were all a single member, where would be the body? But, as it is, there are many members, yet one body. And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you.

"Nay, much rather, those members of the body which seem to be weaker are still necessary, and those which we deem the less honorable in the body we surround with especial honor, and our uncomely parts receive especial comeliness, whereas our comely parts have no need thereof. Yea, God hath so compounded the body as to give especial honor where it was lacking, that there may be no schism in the body, but that the members may have a common care for each other. And if one member suffereth, all the members suffer therewith; if a member be honored, all the members rejoice therewith." (I Cor. xii. 12–27.)

Living in Christ. Now, whatever explanation must be given to this conception of the body of Christians, Christ is clearly its source. He is the supreme head and they are the body. The relationship is also expressed under the image of husband and wife. "For I am jealous for you with a jealousy divine. For I have betrothed you to one husband, to present you a chaste virgin to Christ." (II Cor. xi. 2.) So St. Paul described the Christians as living "in Christ."

In Him "we live, move and have our being." (Acts xvii. 28.)

The Armor of Light. We are to put on the Lord Jesus Christ. Now this living in Christ, this putting on the Lord has practical consequences in Christian living. We give no thought for the flesh, to fulfill its lust. In short, in the summarizing phrase "to put off the works of darkness, and put on the armor of light." "Yea, understand herein the time, even that it is already the hour for you to rise from sleep; for now salvation is nearer to us than when we came to believe. The night is far advanced, the day is nigh. Let us therefore put off the works of darkness, and put on the armor of light. As in the day let us walk honorably, not in revelry and drunkenness, not in chambering and wantonness, not in strife and jealousy; but put ye on the Lord Jesus Christ, and take no thought for the flesh, to fulfill the lusts thereof." (Rom. xiii. 11–14.)

Newness of Life. The nature of the process St. Paul describes as dying with Christ, in order that we may walk in "newness of life." To the Romans he says, as he has just said to the Corinthians, the admission to this life in Christ is in baptism, and answering the difficulty which he himself sets up, but which he undoubtedly often heard: "What, then, are we to say? Are we to persist in sin, that grace may be multiplied? Heaven forbid! Seeing that we have died to sin, how can we live any longer therein?

Know ye not, that as many of us as were baptized unto Christ Jesus, we were baptized unto His death? We were buried therefore with Him through this baptism unto death, that as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life. For if we have become one with Him in likeness of His death, why, then, we shall also be in likeness of His resurrection. For this we know, that our old man hath been crucified with Him, in order that our sinful body may be brought to naught, and ourselves no longer be slaves to sin; for he that hath died is acquitted of sin. Now if we have died with Christ, we believe that we shall also live with Him, knowing as we do that Christ, raised from the dead, dieth no more, death no more hath power over Him. His death He died to sin, once and for all; His life he liveth to God. Even thus do ye reckon yourselves to be dead to sin, but living to God in Christ Jesus." (Rom. vi. 1–11.) This idea is stated more fully in relation to the requirement of the Mosaic Law, which we shall discuss more fully elsewhere, and the tradition of men: "As then ye have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him, and established in the faith according as ye were taught, abounding in thanksgiving.

"See to it that there be no man making you his spoil by force of his philosophy and deceitful fancies, following the traditions of men, following the elements of the world, and not following Christ. For in

Him dwelleth the fullness of the Godhead corporally: and in Him ye attain your fulness, Who is the head of every principality and power. In Him again it is that ye were circumcised with a circumcision not wrought with hands, the stripping off of your fleshy body, in the circumcision which is of Christ.

"Along with Him ye were buried in baptism: along with Him also ye had your resurrection through your faith in the power of God, Who raised Him up from the dead. Even thus when ye were dead in your transgressions and in the uncircumcision of your flesh, did He bring you to life along with Christ, freely pardoning us all our transgressions and washing out the handwriting that was against us, with its decrees. Yea, Christ lifted it clean away, nailing it to the cross; thus He cast off the principalities and powers, and made open show of them, leading them away in triumph by force of it." (Col. ii. 8–15.)

Walk in the Spirit. And we have this life of the spirit, this life in Christ described to the Galatians in this language: "Nay, ye were called to freedom, brethren: only let not your freedom be an occasion for the flesh; rather be ye slaves one of another by charity. For the whole of the Law is fulfilled in one sentence, thus, "Thou shalt love thy neighbor as thyself." But if ye bite and devour one another, take heed lest ye be destroyed by one another.

"What I say is this: walk in the spirit, and ye will not fulfill the lust of the flesh. For the flesh lusteth

against the spirit, and the spirit against the flesh. These are at enmity one with the other, so that ye do not what ye would. But if ye are led by the spirit ye are not under the Law.

"Now the works of the flesh are manifest, of which are fornication, impurity, uncleanness, idolatry, witchcraft, enmity, strife, jealousy, wrath, dissensions, factions, parties, envy, drunkenness, reveling, and the like. As to the which I warn you, as I have warned you before, that they who do such things shall not inherit the Kingdom of God. Whereas the fruit of the spirit is charity, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And they that are of Christ Jesus have crucified their flesh with its passions and desires. If we live in the spirit, by the spirit also let us walk. Let us not become vainglorious, provoking one another, envying one another." (Gal. v. 13–26.)

New Creature. By living in Christ, dying with Him, crucifying our flesh and lusts, we rise with Him to a new life. We walk in "newness of life." We renew our minds. "I exhort you, therefore, brethren, by the compassion of God, to present your bodies a sacrifice, living, holy, well-pleasing to God, your spiritual service. And be not conformed to this world, but be ye transformed by the renewing of your mind, so that ye find out what is the will of God, the good and the well-pleasing and the perfect." (Rom. xii. 1, 2.) We become a new creature. "If, then, any man

be in Christ, he is a new creature: the former things have passed away: behold, all things are made new!" (II Cor. v. 17.) And in this connection St. Paul describes Christ's as a ministry of reconciliation: "But all things are of God, Who hath reconciled us to Himself through Christ and hath given to use the ministry of reconciliation; God, as it were, was reconciling the world to Himself in Christ, by not reckoning against men their transgressions, and by the word of reconciliation wherewith He had intrusted us." (II Cor. v. 18, 19.)

The Ministry of Reconciliation. This ministry of reconciliation is available to the impious (Rom. iv. 5), to the carnal (Rom. vii. 14), and generally to sinners. (I Tim. i. 15.) The sign of the absorption into this life in Christ is baptism, as previously noted: "For all of you who were baptized into Christ, have put on Christ. . . . And if ye are Christ's, then are ye the seed of Abraham and heirs by promise." (Gal. iii. 27–29.) In fact, "co-heirs" with Christ.

The Need for Faith. St. Paul also makes faith a basis for this entering into the life of Christ. "Whosoever shall call upon the name of the Lord shall be saved." And therefore, "faith is by hearing and hearing is through the word of Christ." (Rom. x. 13–17.) And this faith in the resurrection of Christ must be like unto the faith of Abraham, who had faith in the birth of Isaac. "Unshaken in faith, though he perceived the deadness of his own body, being about a hundred years old, and the deadness of Sarah's

womb, nevertheless in face of the promise of God he wavered not nor doubted, but was strong in faith, giving glory to God, and fully assured that what He hath promised He is able also to perform." (Rom. iv. 19–21.)

Freed from the Mosaic Law. What now is the relation of the Christian to the Mosaic Law? The Christian is freed from the works of the Law through faith in Jesus Christ. The Mosaic Law was the pedagogue, the tutor, the schoolmaster, to lead humanity to Christ, the Anointed One, the Messiah.

"What then of the Law?" St. Paul asks after discussing the promise made to Abraham, and the fact that "Christ ransomed us from the curse of the Law." "What then of the Law? It was added for the sake of transgressions, until the seed should come to which the promise was made. It was commanded by angels through an intermediary. Now there is no intermediary where there is only one; but God is one. Is the Law, then, at variance with the promises of God? Heaven forbid! If a Law had been given that was able to give life, truly justness would be from the Law. But the Scripture hath imprisoned all things under sin, that what was promised may be given in virtue of faith in Jesus Christ to them that believe.

"Before the coming of faith we were in prison under the ward of the Law, waiting for the faith that was to be revealed. And so the Law hath been our tutor (pedagogue) unto Christ, that we may be

justified through faith. But now that faith hath come, we are no longer under the tutor. For ye are all through your faith sons of God in Christ Jesus. For all of you who were baptized into Christ, have put on Christ. In Him is neither Jew nor Greek, neither slave nor free, neither male nor female; for ye are all one person in Christ Jesus. And if ye are Christ's, then are ye the seed of Abraham, and heirs by promise." (Gal. iii. 19–29.)

The Law, a Pedagogue. And the word "tutor" in the passage refers to the Greek "pedagogue" who was a slave in charge of the child who led him to school. The true schoolmaster is Christ, to which the pedagogue of the Mosaic Law has brought them.

Not the Works of the Law. The free gift of God will come to man to all nations, not through the works of the Law, but through change in internal disposition, through faith, exactly as "Abraham believed in God and it was reckoned to him justness." "But not for his sake alone was it written that 'it was reckoned to him,' but also for ours, to whom likewise it shall surely be reckoned—to us who believe in Him that raised Jesus our Lord from the dead, Who 'was delivered up for our offenses,' and rose again for our justification." (Rom. iv. 23–25.) In bringing about the change in the individual, the Law is powerless, it is helpless, to it we were enslaved, it is the instrument of judgment. "Yet I knew not sin save through the Law." (Rom. vii. 7.) The coming of Christ freed both Jew and Gentile from the

Law, for in Christ there is neither Jew nor Greek, bond or free, male or female, and Christ is all in all.

Those under the Law must do the works of the Law and they are judged under the Law: "For when the Gentiles, who by nature have not the Law, fulfill the requirements of the Law, these, though they have not the Law, are a law unto themselves, showing as they do the demands of the Law to be written in their hearts; and an approving conscience beareth them out, amid the debate of thoughts that accuse or defend.

"But if thou bear the name of 'Jew,' and dost rely upon the Law, and dost make a boast of God, and dost understand His will, and dost approve the things that are more excellent, having been instructed from the Law, yea, and art confident that thou art a guide to the blind, a light to those in darkness, an instructor of the foolish, a teacher of the simple, since thou hast in the Law the standard of knowledge and truth—thou, then that teachest thy fellow, dost thou not teach thyself? Thou that preachest against stealing—dost thou steal? Thou that forbiddest adultery—dost thou commit adultery? Thou that loathest idols—dost thou plunder temples? Thou that dost make a boast of the Law—dost thou dishonour God by thy transgression of the Law? For 'the name of God,' as it is written, 'is blasphemed among the Gentiles because of you.'

"Circumcision, indeed, profiteth, if thou be a doer of the Law; but if thou be a transgressor of the Law,

thy circumcision is become uncircumcision. If therefore the uncircumcised obey the commands of the Law, will not their uncircumcision be reckoned circumcision?" (Rom. ii. 14–16.)

Freedom, Not Irresponsibility. Freedom from the Mosaic Law is not freedom from the Law of God, for like St. Paul himself freed from the one, he is still under the other. And this new freedom must not be an occasion for the flesh, for we shall reap the works of the flesh: "Nay, ye were called to freedom, brethren; only let not your freedom be an occasion for the flesh; rather be ye slaves one of another by charity. For the whole of the Law is fulfilled in one sentence, thus, 'Thou shalt love thy neighbor as thyself.' But if ye bite and devour one another, take heed lest ye be destroyed by one another.

"What I say is this: walk in the spirit, and ye will not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh. These are at enmity one with the other, so that ye do not what ye would. But if ye are led by the spirit ye are not under the Law." (Gal. v. 13, 14.)

"Faith Without Works is Dead." But a question is raised sometimes by the statement of St. James: "So faith also, if it have no works, is dead in itself. But some man will say: Thou hast faith, and I have works: show me thy faith without works; and I will show thee, by works, my faith. Thou believest that there is one God. Thou dost well: the devils also believe and tremble. But wilt thou know, O vain

man, faith without works is dead? Was not Abraham our father justified by works, offering up Isaac his son upon the altar?

"Seest thou, that faith did coöperate with his works: and by works faith was made perfect? And the scripture was fulfilled, saying: Abraham believed God, and it was reputed to him to justice, and he was called the friend of God. Do you see that by works a man is justified; and not by faith only? And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way? For even as the body without the spirit is dead; so also faith without works is dead." (James ii. 17–26.) And while faith is the indispensable condition of the Christian life, it is in itself not enough without works.

The Perfect Law of Liberty. And in the first chapter, St. James said: "Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and He tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death.

"Do not err, therefore, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with Whom

there is no change, nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

"But be ye doers of the word and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world." (James i. 12–27.)

Faith Working Through Charity. So to St. Paul "faith is not dead," and freedom from the Mosaic Law does not mean freedom from all law, and irresponsibility. "With freedom did Christ make us

free"; St. Paul tells the Galatians, "stand fast, then, and be not caught again under the yoke of slavery." (Gal. v. 1.) The slavery might very well be the works of the old law, or what St. James calls every man's "own concupiscence," or what St. Paul calls the works of the flesh, or the law in my members. St. Paul summarizes the whole positive case in the phrase, "faith working through charity." "For in Christ Jesus neither circumcision, nor uncircumcision availeth anything, but faith working through charity." And are not these the "greater gifts"?

A Fine Conception of Education. St. Paul sets up as his immediate goal the finest conception of education that has ever been framed, puts it in a context that is particularly valuable to this age that would, too, "hear some new things" every day and every hour of the day. This immediate objective of education in St. Paul's fine language is to attain to "the perfect man, to the full measure of the stature of Christ." "And Himself 'gave' some as Apostles, some as prophets, some as evangelists, some as shepherds and teachers, for the perfecting of the saints in the work of ministry, unto the building up of the body of Christ, till we all attain to the unity of the faith and of the full knowledge of the Son of God, to the perfect man, to the full measure of the stature of Christ." (Eph. iv. 11–13.)

And equally significant in these days of Watsons and Wiggams and what not; thus we shall "put on

the new man, who is created according to God in justness and holiness of truth." (Eph., iv. 24.)

A Fine Conception of Teaching. And one of the finest conceptions of teaching that has some echoes perhaps of the Socratic intellectual midwifery, is the finer, more spiritual midwifery of St. Paul: "My little children of whom I am in labor again until Christ be formed in you." (Gal. iv. 19.) That is the function of the teacher to help form Christ in every individual, to make other Christs. This is the new man, there must be a rebirth. Any conception of education, therefore, in terms of mere learning, of acquiring this or that, of mere works as such that are not expressive of this spirit, this motive, this life, are in vain. "It is no longer I that live but Christ that liveth in me." (Gal. ii. 20.)

In another passage Paul says substantially that the teacher is the ambassador of Christ, engaged in a ministry of reconciliation. "But all things are of God, Who hath reconciled us to Himself through Christ and hath given to us the ministry of reconciliation; God, as it were, was reconciling the world to Himself in Christ, by not reckoning against men their transgressions, and by the word of reconciliation wherewith He had intrusted us.

"On Christ's behalf, then, we are ambassadors, God, as it were, exhorting through us; we beseech you for Christ's sake, be reconciled to God! Him that knew not sin, for our sakes He made sin, that

in Him we might become the justness of God." (II Cor. v. 18–21.)

Summary

The Supernatural Character of Christianity. As the fundamental document of "primitive," and of all Christianity is studied, the design of the whole thing stands out more and more clearly, and its supernatural character is brought out in strong relief. An unsupernatural Christianity is not Christianity. If Christ be not risen, then is our faith vain? The Apostolic formulation of the method makes it a way of life exactly as the Master did.

A Way of Living. Love God; love your neighbor; love your enemy. Do not scandalize your neighbor. Walk in love. Walk in the spirit. All the commands, "to live the life," persist, and if not with new emphasis, at least with greater reiteration. The method is, as has been pointed out, not only a reconstruction of experience, but a regeneration of the spirit.

The Mosaic Law. The works to be done are not the works of the old Law, the law of ordinances and decrees, but the works of a new creature, and His works are works of love and of the spirit. Circumcision profiteth nothing, or uncircumcision, but a new spirit. In fact, it is to free us from the "slavery" of the old Law, that Christ came. "Remember ye were at that time Christless, alienated from the commonwealth of Israel, and strangers to the covenants

of the promise, without hope, and without God in the world." "But now," St. Paul adds, "in Christ Jesus ye that were once far off, are brought near through the Blood of Christ." (Eph. ii. 12, 13.)

Without God and Without Hope. The natural condition of man "without God and without hope" is perhaps most adequately described in the great first chapter of the Epistles to the Romans. They have abandoned themselves to futile speculations, and their witless mind is darkened. "Proclaiming themselves wise, they are becoming fools, and they have misrepresented the glory of the immortal God by images of mortal man, and of birds, and of beasts, and of reptiles." (Rom. i. 22, 23.) They are delivered "through the lusts of their hearts to uncleanness." They serve and worship the creature for the Creator. They have delivered themselves over to shameful passions and incur thereby in their own persons the meet reward of their madness.

"And inasmuch as they have resolved against possessing the knowledge of God, God hath delivered them over to a reprobate mind, that they should do what is disgraceful, being filled with all wickedness, villainy, covetousness, malice; replete with envy, murder, strife, guile, spite; backbiters, slanderers, God-haters, insolent, arrogant, braggarts, devisers of evil, rebellious to parents, without understanding, without honor, without affection, without pity." (Rom. i. 28–31.)

That is the picture that Paul paints of the great

Roman empire, and the remains of the "glory that was Greece." That is the life that Christ would raise men up and out of.

The Christian Life of Grace. But the way out of this very natural life is not by natural means. It is through baptism. It is through faith working in charity. It is through the life of grace which Christ made possible. If we follow as we must, the story of Adam, and the disobedience in the Garden, the Messianic tradition, the arrival of the Messiah, and His own account of Himself, which we have reviewed, there is no escape from the fact that the essential thing in the Christian educational scheme—and Christianity is primarily that—is that new life of man, as the central fact in all he is and does. This is primary. This is all-controlling. All else is "dung." Let us see what this new life of the spirit is.

XIV

THE NEW LIFE

THE High Calling of God in Christ Jesus. What is the practical effect of "living in Christ, of walking and working in the spirit, of putting on a new creature, of living our reasonable service, of doing the good and acceptable and perfect will of God, of presenting our bodies a living sacrifice." (Rom. xii. 21.)

These effects will show themselves in two ways, or perhaps three ways; in our relation to God, in our attitude toward ourselves, and in our social relations. The relationship to God is in a different category from that of the other two. It is primary, they are secondary; it is the end, they are the means; it is the whole, of which they are merely parts. So far as the practical effects of the method of Christian education are concerned, the two to be considered are, (1) the effects on the individual in himself, and (2) in the social relations. Confirming them, supporting them, raising them to the Christian plane is the love of God in Christ.

The Love, Fear, Justice, or Praise of God. Back of these relations is the relation to God. Love of God, or fear of God, or the justice of God, or the praise of God, is the motivation for the ordering of

one's life. "Whether therefore you eat or drink or do aught besides, do all for the glory of God." (I Cor. x. 31.) "I exhort you therefore, brethren," says St. Paul to the Romans, "by the compassion of God to present your bodies a sacrifice, living, holy, well-pleasing to God, your spiritual service." (Rom. xii. 1.) And this idea is reaffirmed in the next chapter. "Let every soul be subject to the higher authorities: there is no authority that is not from God: and the existing authorities are appointed by God." (Rom. xiii. 1.) For with God there is no respect of persons (Rom. ii. 11), and the judgment of God is according to truth, (Rom. ii. 2), and to every man it shall be rendered to him according to his deeds. Those who knew God and glorified Him not, "became vain in their imagination and their foolish heart was darkened. Professing themselves to be wise, they became fools (Rom. i. 21), and God gave them over to a reprobate mind (Rom. i. 28), to do those things which are not convenient." ". . . being filled with all wickedness, villainy, covetousness, malice; replete with envy, murder, strife, guile, spite; backbiters, slanderers, God-haters, insolent, arrogant, braggarts, devisers of evil, rebellious to parents, without understanding, without honor, without affection, without pity. For, realizing though they do the judgment of God—that they who do such things are worthy of death—they are not only guilty thereof themselves, but even applaud others who practice them." (Rom. i. 29–32.)

The Judgment of God. To the Psalmist who sang that the judgments of the Lord are righteous judgments, St. Paul describes very specifically the nature of this judgment. "Wherefore thou art without excuse, O man, whosoever thou be that judgest. In judging others thou dost condemn thyself; for thou, who are judging, art guilty of the very same misdeeds. And we know that God's condemnation of them who do such things is according to truth. Thinkest thou, O man, that judgest them who do such things yet thyself dost them, that thou wilt escape the condemnation of God? Or dost thou despise the riches of His goodness and His forbearance and of His patience, not understanding that the goodness of God is to lead thee to repentance?

"Yea, in the stubbornness of thine impenitent heart thou art laying up for thyself wrath on the day of wrath, of the manifestation of the just judging of God, Who 'will render to every man according to his works.' To those who by perseverance in good works are seeking after glory and honor and immortality He will render everlasting life; but for those who are factious, who disobey the truth but obey wickedness, there will be wrath and fury. Affliction and anguish upon every human being that worketh evil, upon Jew first, and then upon Greek; but glory and honor and peace to every one that worketh good, to Jew first, and then to Greek. With God there is no respect to persons.

"Such then as have sinned not being under the

Law, will perish without reference to the Law; and such as have sinned under the Law, will be punished with reference to the Law. For it is not the hearers of the Law that are just in God's sight, but it is the doers of the Law that will be justified, in the day on which, as my Gospel teacheth, God will judge the secrets of men through Christ Jesus. For when the Gentiles, who by nature have not the Law, fulfill the requirements of the Law, these, though they have not the Law, are a law unto themselves, showing as they do the demands of the Law to be written in their hearts; and an approving conscience beareth them out, amid the debate of thoughts that accuse or defend." (Rom. ii. 1–16.)

Thanks to God. "Nay, we even had within ourselves the sentence of death; to the end that we should not trust in ourselves but in the God that raises the dead. (II Cor. i. 9.) Not only should we trust in God, but we should joyfully render thanks to the Father, Who hath fitted us for our portion of the inheritance of the saints in light." (Col. i. 12.)

"Wherefore, my brethren, ye who are my love and my longing, my joy and my crown, thus stand ye firm in the Lord, beloved. . . ."

"Rejoice in the Lord always; again will I say it, rejoice. Let your forbearance be known to all men; the Lord is nigh. Have no anxieties, but in every circumstance, by prayer and petition joined with thanksgiving, let your requests be made known to God. And the peace of God, which surpasseth all

understanding, will guard your hearts and your minds in Christ Jesus.

"For the rest, brethren, all that is true, all that is seemly, all that is just, all that is pure, all that is lovable, all that is winning—whatever is virtuous or praiseworthy—let such things fill your thoughts." (Phil. iv. 1, 4, 8.)

All Through Christ. And all that is done should be done in the name of Christ, for Paul seems to be reiterating in many ways the fact that "Christ is the Way, the Truth and the Light." "And whatsoever ye do in word or in work," St. Paul tells the Colossians, "do all in the name of the Lord Jesus, giving thanks to God the Father through Him." (Col. iii. 17.) And this notion of "giving thanks always for all things in the name of our Lord Jesus Christ to God, the Father" (Eph. v. 20), is repeated again and again, as we have seen.

Walking as Christ. St. Paul would have the Corinthians, the Hebrews, the Galatians, and Ephesians look to Christ; to know Him, to follow Him, to walk as Christ walked in love. So the Hebrews are urged to look on Christ:

"Looking on Jesus, the author and finisher of faith, Who having joy set before Him, endured the Cross, despising the shame, and now sitteth on the right hand of the throne of God.

"For think diligently upon Him that endured such opposition from sinners against Himself; that you be not wearied, fainting in your minds.

"For you have not yet resisted unto blood, striving against sin." (Heb. xii. 2–4.)

Fullness of Christ. And in the Epistle to the Ephesians, when St. Paul points out that the Gentiles were fellow heirs, and fellow members of the body, and fellow partakers of the promise in the Gospel of Christ, and it is given to him to preach the "unsearchable riches of Christ" to them, he says: "For this cause, then, I bend my knees to the Father, from Whom all fatherhood in heaven and on earth is named, that He grant you according to the riches of His glory to be strengthened powerfully through His Spirit in the inward man—that Christ may dwell in your hearts through faith, so that, rooted and founded in charity, ye may be able to comprehend with all the saints what is the breadth and length and height and depth—to know the charity of Christ that surpasseth knowledge, that ye may be filled unto all the fullness of God." (Eph. iii. 14–19.)

Perhaps the conception of Christ as the ideal in every way for Christians is best expressed in this same Epistle to the Ephesians. After pointing out, there is "one body and one Spirit, as also ye were called in one hope, that of your calling: one Lord, one faith, one baptism; one God and Father of all, Who is above all and throughout all and in all. But to every one of us is given grace according to the measure of Christ's bestowing." (Eph. iv. 4–7.) All this is to attain to the full measure of the stature of Christ.

"The Supernal Vocation of God." And so he tells the Philippians, this "Hebrew of Hebrews," "But such things as were to my gain, these for Christ, I have come to count as loss. Nay, more, I count all things loss by reason of the excellence of the knowledge of Christ Jesus my Lord. For His sake I have suffered the loss of all things and count them but refuse, in order that I may gain Christ and be found in Him. . . ." (Phil. iii. 7, 8.) And consequently the "one thing I do. I press on toward the goal unto the prize of the high calling of God in Christ Jesus." "Manifestly ye are an epistle of Christ," said St. Paul in an image that he apparently likes much, "drawn up by us, written not with ink, but with the Spirit of the living God; not in 'tablets of stone," but on 'tablets that are hearts of flesh.'" (II Cor. iii. 3.)

XV

THE NEW LIFE: THE CHRIST-LIFE IN THE SOUL

THE Christian life in which we are incorporated in the Mystical Body of Christ is both a death and a life—a resurrection. The old man dies and the new man lives. This Christ-life in the soul is not a static condition; it is not passive by virtue of a "free gift of God." It is an active dynamic life; it is the new life which comes with love and charity.

The Old and the New Man. The contrast between the change which comes over the individual as an adult who is risen with Christ is a continuing motif in St. Paul's Epistles. He says: "Put to death then, your members that are on earth, even impurity, uncleanness, lust, evil desire, and cupidity (the which is a worship of idols), by reason of which things cometh the anger of God. In such practices ye also did sometime walk, when ye lived therein. But now do ye also put them all away—anger, indignation, malice, slander, foul-mouthed utterances. Lie not to one another. Strip off the old man with his practices, and put on the new, that is being renewed to fuller knowledge 'after the image of his Creator.' Herein, there is not Gentile and Jew, circumcision and un-

circumcision, barbarian, Scythian, slave, freeman, but Christ is all in all.

"Put ye on then, as God's elect, holy and well beloved, hearts of compassion, kindness, humility, meekness, long-suffering. Bear ye with one another, pardon one another, if one against another have cause of complaint: as the Lord hath pardoned you, so do ye. But over all these put on charity, the bond, that is, of perfection. And in your hearts let the peace of Christ stand supreme, whereunto also ye are called as members of one body; and be grateful. Let the word of Christ dwell in you richly, so that with all wisdom ye teach and admonish one another, and in psalms, hymns, spiritual canticles sing in your hearts to God by His grace. And whatsoever ye do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." (Col. iii. 5–17.)

The Fruits of the Flesh and of the Spirit. He states to the Galatians the evils to be avoided, as well as the things to do, the "works of the flesh," and the "fruits of the spirit" in this way: "Now the works of the flesh are manifest, of which are fornication, impurity, uncleanness, idolatry, witchcraft, enmity, strife, jealousy, wrath, dissensions, factions, parties, envy, drunkenness, reveling, and the like. As to the which I warn you, as I have warned you before, that they who do such things shall not inherit the Kingdom of God. Whereas the fruit of the spirit is charity, joy, peace, patience, kindness, goodness, faith-

fulness, gentleness, self-control. Against such there is no law. And they that are of Christ Jesus have crucified their flesh with its passions and desires. If we live in the spirit, by the spirit also let us walk. Let us not become vainglorious, provoking one another, envying one another." (Gal. v. 19–26.)

And to the Ephesians he says: "Be ye, then, imitators of God, as well-beloved children, and walk in love, as Christ also hath loved you and delivered Himself up for us, an offering and sacrifice of sweet savor to God.

"But as for impurity and all uncleanness or cupidity, let it not so much as be named amongst you, as becometh saints, no, nor filthiness, and foolish talk, or scurrility, which are not fitting; but rather giving of thanks. For this know ye and understand, that no impure or unclean or covetous (that is, idolatrous) person hath any inheritance in the Kingdom of Christ and God." (Eph. v. 1–5.) And he urges them in contrast, "Walk as children of light—for the fruit of the light is in all goodness and justness and truth." (Eph. v. 8.)

To Timothy he writes: "But thou, O man of God, fly these things: and pursue justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith: lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses. I charge thee before God, Who quickeneth all things, and before Christ Jesus, Who

gave testimony under Pontius Pilate, a good confession. That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ, which in His times He shall shew Who is the Blessed and only Mighty, the King of Kings, and Lord of Lords; Who only hath immortality, and inhabiteth light inaccessible, Whom no man hath seen, nor can see; to Whom be honor and empire everlasting. Amen." (I Tim. vi. 11–16.)

The Lusts of the Flesh. That is the general picture of the individual soul, the one dead, because paying the wages of sin, the other alive in Jesus Christ. On the one hand we have the works and lusts of the flesh, which are: fornication, impurity, uncleanness, idolatry, witchcraft, enmity, strife, jealousy, wrath, dissensions, factions, parties, envy, drunkenness, reveling, cupidity, filthiness, foolish talk, scurrility, chambering, wantonness, lust, evil desire, anger, indignation, malice, slander, foul-mouthed utterances.

The Fruits of the Spirit. On the other hand are those who find the "spirit is life" (Rom. viii. 10) whose bodies are temples of God, crucified, and are offered a living sacrifice. They have "put off the old man who falleth to corruption through deceitful lures of desire, to be renewed in the spirit of your mind, and to put on the new man, who is created according to God in justness and holiness of truth." (Eph. iv. 23, 24.) The works of the spirit against which there is no commandment are: joy, peace,

patience, kindness, goodness, faithfulness, gentleness, self-control, giving of thanks, hearts of compassion, humility, meekness, and long-suffering.

Love is the Fulfilling of Law. What is the good to which one is commanded to cleave; the well-doing in which one is not to become weary; the good which will overcome evil; the work of the law in which we are to be steadfast, unmovable, and in which we are to abound? In its most general form this is the Law of Love: "Owe no man anything, save mutual charity; for he that loveth his neighbor hath fulfilled the Law. For,

"Thou shalt not commit adultery:

"Thou shalt not kill:

"Thou shalt not steal:

"Thou shalt not covet,

these and all other commandments are summed up in this sentence, 'Thou shalt love thy neighbor as thyself.' Charity worketh not evil to a neighbor. Charity is the fulfillment of the Law." (Rom. xiii. 8–10.) This is more briefly stated in Galatians: "For the whole of the Law is fulfilled in one sentence, thus, 'Thou shalt love they neighbor as thyself.'" (Gal. v. 14.)

Spirit of Charity. Or in the more familiar passages of first Corinthians, it is the Law of Charity: which is the bond of perfection: "More than this, I show you a way that surpasseth all. If I speak with the tongues of men and of angels, but have not charity, I am become as sounding brass or clanging cymbal.

And if I have the gift of prophecy, and comprehend all mysteries and all knowledge; and if I have all faith, so as to displace mountains, but have not charity, I am nothing. And if I bestow in doles all my goods, and if I deliver my body to the flames, but have not charity, it profiteth me nothing.

"Charity is patient, is kind; charity envieth not, it is not pretentious, is not puffed up, behaveth not amiss, seeketh not her own, is not provoked, regardeth not evil; rejoiceth not over wickedness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity faileth never: whereas prophesyings, they shall have an end; tongues, they shall cease; knowledge, it shall have an end. For we know in part, and we prophesy in part; but when the perfect is come, what is in part shall have an end. When I was a child, I spoke as a child, I felt as a child, I thought as a child; now that I am become a man, I have made and end of childish ways; For now we see in a mirror, obscurely; but then face to face. Now I know in part; then shall I know fully, even as I have been fully known. So there abide faith, hope, charity, these three; but the greatest of these is charity." (I Cor. xiii. 1–13.)

Love of Neighbors. The law of love and the law of charity which are one, find perhaps their best exemplification in the relation of man to man, the relation of neighbors. It is not merely the rendering of good for good; it is not merely friendship; it can-

not be revenge or injustice, or evil; it is superabounding love to all, for love is the fulfillment of the law, and we are all one in Christ.

Foolishness of God. Perhaps at the heart of the relations with one's neighbors is the doctrine of nonresistance, all of which seems foolishness to a calculating world. But long before Francis of Assisi gave such prominence to the idea, we had the words of St. Paul that the " 'wisdom' of this world is folly before God." (I Cor. iii. 19.) "We are fools for Christ's sake but ye are wise in Christ." (I Cor. iv. 10.) And so also, "for the folly of God is wiser than men: and stronger than men is His 'weakness.' " (I Cor. i. 25.) "Let no man deceive himself. If any man thinketh himself wise in this age, let him become a fool, that he may become really wise." (I Cor. iii. 18.)

Overcome Evil by Good. What is this foolishness of God which is wiser than men? In a merely human viewpoint it is such social precepts as related to the neighbor, particularly the neighbor who is your enemy and even does evil to you. "Let charity be without hypocrisy. . . . Bless them that persecute you: bless, and curse not. . . . To no man return evil for evil. . . . Avenge not yourselves, beloved; but give room to the wrath of God, for it is written: Vengeance is Mine, I will repay, saith the Lord.

"But 'if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing, thou shalt heap

coals of fire upon his head.' Be not overcome by evil, but overcome evil by good." (Rom. xii. 9–21.)

Some other statements are given below, noting two specific applications: "Why the very fact of your having suits with one another is already a positive loss to you. Why not rather be wronged? Why not rather be robbed? But ye yourselves wrong and rob —your own brethren! Is it that ye know not that the unjust shall not inherit the Kingdom of God?" (I Cor. vi. 7–9.) "Let not the sun go down upon your anger." (Eph. iv, 26.) "Let none seek his own profit, but his neighbor's." (I Cor. x. 24.)

And by way of summary: "Bear ye one another's burdens, and so you shall fulfill the law of Christ." (Gal. vi. 2.)

Brotherhood and Unity. The law of love and the law of charity find in the neighborly relation a field for the expression of the Christian life into a series of practical and positive social precepts. The basis of this seems to be the unity of mankind, the brotherhood of man, or the unity in Christ. This likemindedness, or coöperativeness, or unity is expressed both in its universal and in its general forms in various ways: "For ye are all through your faith sons of God in Christ Jesus." (Gal. iii. 26.) "Bear ye one another's burdens; and so you shall fulfill the law of Christ." (Gal. vi. 2.) "Love one another with the affection of brothers, in honor forestalling one another." (Rom. xii. 10.) "Let the charity of the broth-

erhood abide in you." (Heb. xiii. 1.) "Owe no man anything, save mutual charity. For he that loveth his neighbor has fulfilled the law." (Rom. xiii. 8.)

In this connection we see the translation of the fact that we are all one in the Mystical Body of Christ, into a series of social conceptions, which are summarized in the word: brotherhood. We see the Christian conception of the Fatherhood of God and the Brotherhood of man working as a social leaven.

The Christian Group must Live the Life. But this unity in Christ is a spiritual unity which is definite in its requirements in membership, not only in the belief in Christ, but in the life of the group. "What I did write to you was, not to hold intercourse with anyone styled 'brother,' if he be impure or a cheat or an idolater or a railer or a drunkard or a robber; no, not even to take food with such a man." (I Cor. v. 11.) "And let him that is being instructed in the word share all good things with him that instructeth him." (Gal. vi. 6.) "So then, as we have the chance, let us do good to all, but especially to those that are of the household of the faith." (Gal. vi. 10.) "Wherefore put away lying, and 'speak truth, every man with his neighbor,' because we are members of one another." (Eph. iv. 25.) ". . . be kind to one another, and compassionate, freely pardoning one another, as also God in Christ hath freely pardoned you." (Eph. iv. 32.)

XVI

THE NEW LIFE: CHRISTIANITY IN THE SOCIAL RELATIONS

A SOCIAL VIEW. To an age that defines education in terms of social efficiency, and to which anything sociological has a special appeal, it may be helpful to see in the very beginning how the Christian educational system was translated into a series of practical social precepts. Such a view will furnish a confirmation from another point of view that the fundamental educational concept of both method and curriculum was a way of life, a method of living rather than mere learning. But we must beware of the general modern mistake that this social life is all there is to Christianity. And the confirming example of "Abou ben Adhem" in Leigh Hunt's poem is not sanction enough. "One is your Lord, Christ."

Scope of the Social Precepts. If we turn to the end of almost any of the Epistles, we find a series of practical social precepts relating to husband and wife, to parent and child, to master and servant, to the citizen and the state, to younger and elder, and to pastor and people. Nothing perhaps will complete the description of this aspect of the plan of the Christian educational system so well as this detailed picture of the social relationships.

The Most General Social Precept. The command to walk worthily of God Who called you into His kingdom and glory, and the love of the Lord, for "if any man loveth not the Lord, let him be anathema," (I Cor. xvi. 22) are the basis of the practical social precepts which in their most general form are: "Detest evil; cleave to good." (Rom. xii. 9.)

The Practical Precepts. The new creature which is coincident with the "putting on of Christ" manifests itself in many ways. It expresses the positive side of this war of the members; the war between spirit and flesh. A detailed statement of it has been made in a previous section, but a review of it will serve the present purpose and reveal the new creature, who conforms not to the world, but who accepts and does the "good and acceptable and perfect will of God."

General Precepts. The Christian life will be guided by a series of general principles or maxims, and a series of more special ones. The Christian will deny himself (I Cor. ix. 27) particularly if there is any possibility of being a stumblingblock to his brother (Rom. xv. 2) or scandalizing him. (I Cor. viii. 10.) He will not be weary in well-doing. (Gal. vi. 9, 10.) He will overcome evil with good. Particularly will the strong help the weak (Rom. xv. 1.) He will be pure in thought as in deed. He will think on those things which are pure, just, true, holy. (Phil. iv. 8.)

The works of the spirit are given at some length in the twelfth chapter of the Epistle to the Romans; and in them we see very much the spirit of the Sermon on the Mount: "I exhort you, therefore, brethren, by the compassion of God, to present your bodies a sacrifice, living, holy, well-pleasing to God, your spiritual service. And be not conformed to this world, but be ye transformed by the renewing of your mind, so that ye find out what is the will of God; the good and the well-pleasing and the perfect." (Rom. xii. 1, 2.)

This statement may be supplemented by more specific warnings against anger, "tainted speech, bitterness, abusive language, malice," in the Epistle to the Ephesians: "Wherefore put away lying, and 'speak truth, every man with his neighbor,' because we are members of one another. "Be ye angry and sin not': let not the sun go down upon your anger, and give no place to the devil. Let him that used to thieve, thieve no more, but rather labor, working with his own hands at what is good, that he may have whereof to impart to him that is in need. Let no tainted speech issue forth from your mouth, but only what may prove helpful for the occasion and do good to the hearers. And grieve not the Holy Spirit of God, whereby ye have been sealed against the day of redemption. Let all bitterness and wrath and anger and clamor and abusive language be removed from you, and all malice; be kind to one

another, and compassionate, freely pardoning one another, as also God in Christ hath freely pardoned you." (Eph. iv. 25–32.)

The Marriage Relation. The general position on the fundamental social relation, the marriage relation, in which also St. Paul distinguishes between what the Lord commands and what he personally advises, is contained in chapter seven of the First Epistle to the Corinthians:

"Yet, for fear of impurity, let each man have his own wife, and let each woman have her own husband. (vii. 2.)

"Let the husband render to his wife her due, and likewise the wife to her husband. (vii. 3.)

"The wife hath not control of her own body in this matter, but the husband; the husband likewise hath not control of his own body, but the wife. (vii. 4.)

"To the married I give this charge—nay, not I, but the Lord—that a wife depart not from her husband, (but if she have departed, let her remain unmarried, or be reconciled to her husband) and that a husband put not away his wife. (vii. 10, 11.)

"But to the rest, it is I who speak, not the Lord: If any brother hath an unbelieving wife, and she is content to live with him, let him not put her away. (vii. 12.)

"And the wife that hath an unbelieving husband, who is content to live with her, let her not put away her husband. (vii. 13.)

"For the unbelieving husband is sanctified in the wife; and the unbelieving wife is sanctified in the brother. Else were your children 'unclean'; whereas now they are holy. (vii. 14.)

"But if the unbeliever depart, let him depart. (vii. 15.)

"For how knowest thou, O wife, but what thou shalt save thy husband? Or how knowest thou, O husband, but what thou shalt save thy wife? (vii. 16.)

"Art thou bound to a wife? Seek not to be loosed. Art thou not so bound? Seek not a wife. (vii. 27.)

"But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned; yet, such as marry shall have affliction of the flesh. (vii. 28.)

"But this I say, brethren; the time is short; henceforth let those that have wives be as having them not. (vii. 29.)

"But if any man thinketh that he incurreth reproach as regards his virgin, she being past her youth, and if in the circumstances it ought so to be done, let him act as he wisheth: he sinneth not: let them be married. (vii. 36.)

"A wife is bound to her husband so long as he liveth; but if her husband pass to his rest, she is free to marry whom she will: only let it be in the Lord. (vii. 39.)

"But she is more blessed if she remain as she is, in my judgment, and methinks I too have the spirit of God." (vii. 20.)

Divorce. For St. Paul there is no divorce, and

adultery is the plain description if a woman "be with another man" whilst her husband liveth. This is the position in the First Epistle to the Corinthians which we have quoted, it is also the principle in the Epistle to the Romans.

"The married woman is bound by the Law to her living husband; but if her husband die, she is quit of the law of the husband.

"So, then, while her husband liveth, she will be called an adulteress, if she unite herself to another man: but if her husband die, she is free from that law, and will not be an adulteress, if she unite herself to another man." (Rom. vii. 2, 3.)

Celibacy. But celibacy is a higher or better state than marriage according to the counsel of St. Paul. Marriage is not, however, a sin; in fact in the Epistle to the Hebrews (xiii. 4) he says: "Marriage is honorable in all, and the bed undefiled. For fornicators and adulterers God will judge." Here is the way St. Paul puts the case of celibacy: "Then to the unmarried and to widows I say: it is good for them if they remain, even as I. . . .

"Now concerning virgins, I have no commandment of the Lord, but I speak my mind, as one by the mercy of the Lord rendered trustworthy. I think therefore that this state is good on account of the present distress—that it is good for a man so to be. . . .

"But this I say, brethren, the time is short: henceforth let those that have wives be as having them

not, and those that weep as weeping not, and those that rejoice as rejoicing not, and those that buy as possessing not, and those that use the world as not using it to the full. For the world as we see it is passing away. My desire is to have you free from care. He that is unmarried hath a care for the things of the Lord, how he may please the Lord; but he that is married hath a care for the things of the world, how he may please his wife, and he is drawn different ways. So also the unmarried woman and the virgin hath a care for the things of the Lord, that she may be holy both in body and soul, whilst the married woman hath a care for the things of the world, how she may please her husband. Now this I say for your own profit, not that I may cast a snare upon you, but for the sake of seemly and devoted and undistracted service of the Lord. But if any man thinketh that he incureth reproach as regards his virgin, she being past her youth, and if in the circumstances it ought so to be done, let him act as he wisheth: he sinneth not: let them be married. But he that standeth steadfast in his heart, being under no necessity but having power to accomplish his own will, and hath determined in his heart to keep his virgin such—he shall do well. In a word, he that giveth his virgin in marriage doth well, and he that giveth her not shall do better. A wife is bound to her husband so long as he liveth; but if her husband pass to his rest, she is free to marry whom she will: only let it be in the Lord. But she is more

blessed if she remain as she is, in my judgment; and methinks I too have the spirit of God." (I Cor. vii. 8, 25–40.)

Husband and Wife. The relationship of husband and wife is conceived of under the image of Christ and the Church. It is life on a supernatural plane. It is mutual regard and mutual love. It is the mutuality of unity.

"Wives, (be subject) to your husbands as to the Lord, because the husband is the head of the wife, as Christ, too, is head of the Church, Himself being the Savior of the body. Well, then, as the Church is subject to Christ, so also should wives be to their husbands in everything. Husbands, love your wives, as Christ also loved the Church and delivered Himself up for her, that he might sanctify her, purifying her in the bath of water by means of the word, and that he might present her to Himself a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish. Even thus ought husbands to love their wives as their own bodies. He that loveth his own wife loveth himself. Surely no man ever hated his own flesh, he doth nourish and cherish it, even as Christ the Church; because we are members of his body. 'For this shall man leave father and mother, and shall cleave to his wife, and the two shall come to be one flesh.' The mystery here is great—I mean in reference to Christ and to the Church. However, let each of you, also,

love his wife even as himself; and let the wife reverence her husband." (Eph. v. 23–33.)

And the general relation is summed up: "Wives, be subject to your husband, as it behooveth in the Lord." (Col. iii. 18.)

And the older women shall teach the younger in the way they should go: "The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well; That they may teach the young women to be wise, to love their husbands, to love their children, to be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed." (Titus. ii. 3–5.)

Relation of Parent and Child. Children owe their parents obedience and the parents should "rear them in the discipline and admonitions of the Lord." (Eph. vi. 4.) "Honor thy father and thy mother" says St. Paul, "that it may be well with thee and that thou mayest live long upon the earth." (Eph. vi. 2, 3.) Obedience to parents in all things is commanded because it is just (Eph. vi. 1), and "it is well pleasing to the Lord." (Col. iii. 20.)

And the commands to fathers do not cover the whole duty of parents, but, except as given in the phrase in the preceding paragraph, are directed toward particular needs, especially the need of not provoking their children and not being angry with them. "And you, fathers, provoke not your children

to anger, but rear them in the discipline and admonitions of the Lord," (Eph. vi. 4,) and again, "Fathers, do not irritate your children, that they may not lose heart." (Col. iii. 21.)

A principle is enunciated which seems to be forgotten too often, and which even in these days of child-labor agitation, compulsory attendance at school, and social legislation of wide scope with reference to children needs to be reiterated: "For children should not lay up store for their parents, but parents for their children." (II Cor. vii. 14.) Or even more strongly: "But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." (I Tim. v. 8.) "Honor thy father and thy mother." (Eph. vi. 2.)

Master and Servant. The economic relationships are also to be ones of mutual obligation, a service to the Lord, masters and servants, and it matters not whether they be bond or free. They are to be "subject one to another, in the fear of Christ." (Eph. v. 21.) The service is to be a service to the Lord Christ, and "from the Lord ye shall receive the inheritance as reward." (Col. iii. 24.)

The commands to the masters say: "Masters, be just and fair to your slaves, knowing that ye too have a Master in heaven." (Col. iv. 1.) "And do ye, masters, act in the same way towards them, and forbear threatening, knowing that both ye and they

have a Master in heaven, and that with Him there is no respect of persons." (Eph. vi. 9.)

The commands to the servants are: "Slaves, obey your masters according to the flesh as Christ, with fear and trembling, in singleness of heart, not with eye-service to please men, but as slaves of Christ, doing the will of God from your soul, serving with good will as to the Lord and not to men; for ye know that whatever good thing each one doth, the same shall he receive again from the Lord, be he slave or free. (Eph. vi. 5–8.)

"Whosoever are servants under the yoke, let them count their masters worthy of all honor; lest the name of the Lord and His doctrine be blasphemed." (I Tim. vi. 1.)

"But they that have believing masters, let them not despise them, because they are brethren; but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort." (I Tim. vi. 2.)

"Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying: Not defrauding, but in all things shewing good fidelity, that they may adorn the doctrine of God our Savior in all things." (Titus ii. 9, 10.)

"Slaves, obey in all things your masters according to the flesh, not with eye-service, to please men, but in singleness of heart, fearing the Lord. Whatever ye do, work at it from your soul, as for the Lord and

not for men, knowing that from the Lord ye shall receive the inheritance as reward." (Col. iii. 22–24.)

One hears echoing in the Epistles the statement of God, "In the sweat of thy brow shalt thou eat of bread," and the statement of Christ, "The laborer is worthy of his hire." "If any man will not work," St. Paul commanded, "neither let him eat." (II Thess. iii. 10.) If he works he is entitled to partake of the fruits.

"The husbandman, that laboreth, must first partake of the fruits." (II Tim. ii. 6.) The status of either master and servant is not important, but whether they use it. "Let each abide in the condition wherein the call found him. Wast thou a slave when called? Let it not trouble thee; though, if thou canst become free, rather choose that. For the slave that hath been called in the Lord is a free man of the Lord, and likewise the free man that hath been called is a slave of Christ." (I Cor. vii. 22, 23.)

Trust in the Living God. And the end of business is not money or gain. In fact, as St. Paul says: "For the desire of money is the root of all evil" (I Tim. vi. 10) and the trust of men is not to be "in the uncertainty of riches, but in the living God." "Charge the rich of this world not to be high-minded, nor to trust in the uncertainty of riches, but in the living God, 'Who giveth us abundantly all things to enjoy.' To do good, to be rich in good works, to give easily, to communicate to others." (I Tim. vi. 17, 18.)

XVII

THE SPIRITUAL LIFE OF MAN

In a very real sense is the Christian life raised to a higher plane. It is not mere social expediency, the works and ordinance of the Law, the rejection and suppression of the works and lusts of the flesh. No mere negative description is adequate. It is a life in Christ, and through Christ. It is life on a spiritual plane and yet a human life. Exactly as provided for by Christ, there is the same distinctly spiritual means for feeding this life, and enriching and developing it. Just how this spiritual food is transformed into psychological force, we do not know, but that it is we see about us today, as Paul must have seen in his day. The problem on the educational side is concerned principally with those means which may be received more than once by establishing habits of receiving them worthily and regularly. Perhaps none is of more significance in the transforming influence on mere human nature than penance and Holy Communion. For those that may be received but once the educational problem is to receive them in time with a proper preparation. Let us see how

these spiritual foods—the means of grace—for the soul are described in the Epistles.*

Baptism. And the spiritual aids to the life of the soul referred to by Christ continue in full force in St. Paul. Baptism is the initiation into the life of the spirit, it is the incorporation into the mystical body of Christ. It is the water of regeneration, it is the beginning of the ministry of reconciliation: "For in one Spirit all we, whether Jews or Greeks, whether slaves or free, were baptized into one body; and were all given to drink of one Spirit." (I Cor. xii. 13.)

St. Paul establishing the church of Ephesus, began, as Luke tells us in the Acts of the Apostles, as follows: "And it came to pass, while Apollo was at Corinth, that Paul having passed through the upper coasts, came to Ephesus, and found certain disciples. And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. And he said: In what then were you baptized? Who said: "In John's baptism. Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in Him Who was to come after him, that is to say, in Jesus.

*We do not give here a complete statement of the Sacramental System, for we do not study the tradition of the church. This chapter must be read in connection with Chapter VII. This material should be supplemented by a statement such as is contained in the various volumes in the Treasury of the Faith series, (Macmillan) or, say, in the *Catechism of the Council of Trent*, translated and annotated by McHugh and Callan (Joseph F. Wagner).

Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied." (Acts xix. 1–6.)

The Eucharist. And so St. Paul received directly from the Lord the revelation of the institution of the Eucharist: "For I have received from the Lord, as I have also delivered to you, that the Lord Jesus, on the night wherein he was being betrayed, took bread, and giving thanks brake and said, 'This is My Body, on your behalf; this do ye in remembrance of Me.' In like manner after the supper He took the cup saying, 'This cup is the New Covenant in My Blood; this do ye, as often as ye drink thereof, in remembrance of Me.' For as often as ye eat this Bread and drink of the Cup, ye proclaim the death of the Lord, until He come. So that whoever eateth the Bread or drinketh of the Cup of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself, and so let him eat of the Bread, and drink of the Cup; for he that eateth and drinketh without distinguishing the Body from other food, eateth and drinketh judgment to himself. Therefore many among you are weak and sickly, and not a few are falling asleep. Did we examine ourselves, we should not thus be judged; still, in that we are thus judged by the Lord, we are being chastised to save us from condemnation with the world."

(I Cor. xi. 23–32.) And it is through this sacrament that we enjoy membership in Christ's Body, "the Cup of Blessing." (I Cor. x. 16.)

Matrimony. In relation to marriage Christ had said "what God has joined, let no man put asunder." (Matt. xix. 6.) And the authorization of "separation" is specifically annulled, save for the cause of fornication. And we have the Pauline assertion of the same thing in: "So then, while her husband liveth, she will be called an adulteress if she unite herself to another man; but if her husband die, she is free from that law, and will not be an adulteress, if she unite herself to another man." (Rom. vii. 3.) "To the married I give this charge—nay, not I, but the Lord—that a wife depart not from her husband." (I Cor. vii. 10.)

We have the statement, too, of what has since been called the Pauline privilege: "But to the rest, it is I who speak, not the Lord: if any brother hath an unbelieving wife, and she is content to live with him, let him not put her away. And the wife that hath an unbelieving husband, who is content to live with her, let her not put away her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is santified in the brother. Else were your children 'unclean'; whereas now they are holy. (But if the unbeliever depart, let him depart; the brother or the sister is under no bondage in such cases, but God hath called you unto peace.) For how knowest thou, O wife, but what thou shalt save thy

husband? Or how knowest thou, O husband, but what thou shalt save thy wife?" (I Cor. vii. 12–17.) In this and in the passages already quoted, we have the scriptural basis for the conception of Christian marriage, which in itself scarcely amounts to demonstration.

Anointing the Sick. In the Gospel according to St. Mark, we find this statement that the Apostles "cast out many devils, and anointed with oil many that were sick, and healed them." (Mark vi. 13.) And so we find in St. James: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord." (James v. 14.)

Summary

The Spiritual Life not Magical. This spiritual life of man, called ordinarily the life of grace, is fed by the spiritual food of the sacraments which have just been described. It is a divine life in the soul—a supernatural union with God. "In the reception of the sacraments the cause of grace is the rite and not our dispositions." But these rites do not operate mechanically, or, as has been charged, magically.[1] Whether they are fruitful in me depends upon my intention and will in whole or in part. The disposition of the individual "determines the amount of grace conferred upon us."[2]

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[1]Cf. C. C. Martindale, *The Sacramental System*, pp. 60, 61.
[2]Joyce, p. 185.

The Social and Individual Effects. This Christ-life in the soul has all the individual and social effects which have been described, particularly in the last four chapters. The disciples are still characterized by the fact that they love one another. The fatherhood of God and the brotherhood of man have a transforming effect on all our human relationships. All these are strengthened because the new "spiritual service is for the honor and glory of God."

The Supreme Sacrament—Christ. "God has entered our world as man, and in a sense, Christ Himself can be called the Supreme Sacrament, since His Humanity veils, yet is the vehicle of, His invisible Divinity, and through that Humanity the eternal God energizes and does His work in our souls if we but make use of Him.

"But, after all, Jesus Christ, our Lord, no longer treads this earth. He has left it, and 'sits ever at the right hand of the Father.' Yet would he not leave us desolate and without Himself. In that visible-invisible society which the Church is, He continues Himself, and in the Church lives and teaches and rules and gives unto the world."[3]

[3] C. C. Martindale, *The Sacramental System*, p. 79.

XVIII

ORGANIZATION

THE Essential Service of the Organization. Christ went about teaching in the synagogues. He taught at certain times daily in the synagogues, or in the temple. He taught them, Luke tells us, on the Sabbath days. He taught them in parables and without parables He did not teach. He taught with authority not as the scribes and Pharisees. He sat down on the plain or on the mount and taught the people, and Christ promised the disciples the Holy Ghost Who would teach them all things whatsoever He had told them. He had taught them the need for baptizing, "though," as John says, "He did not baptize Himself, but His disciples." So the essential service during Christ's time was to preach the Kingdom, which He Himself did, and baptize, which was the work of His disciples.

The Historical Facts. So we find teaching and baptizing the essential service in St. Paul's day. St. Paul says, "Christ sent me not to baptize, but to preach."[1] So we find the Apostles in the "Acts" standing in the temple and preaching. "And every day

[1]But cf. Acts xix, 6.

they ceased not in the temple, and from house to house, to teach and preach Christ Jesus." (Acts v. 42.) And so St. Paul is described with Barnabas at Antioch: "And they conversed there in the church a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians." (Acts xi. 26.) At Corinth "he stayed there a year and six months, teaching among them the word of God." (Acts xviii. 11.) And the Acts of the Apostles ends with this statement: that Paul remained two whole years (until 63 A.D.) "Preaching the Kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition." (Acts xxviii. 31.)

St. Paul's Conception. Such are the historical facts. What is St. Paul's conception of this teaching function? He feels that one must be authorized, must be sent. "Whosoever shall call upon the name of the Lord shall be saved." How then are they to call upon Him in Whom they have not believed? And how are they to believe in Him of Whom they have not heard? And how are they to hear without a preacher? And how are men to preach unless they be sent? As it is written, "How beautiful are the feet of them that bring glad tidings of good things."

"But all have not obeyed the Gospel. For Isaiah saith, 'Lord, who hath believed our report?' Therefore faith is by hearing, and hearing is through the word of Christ." (Rom. x. 13–17.)

St. Paul's Commission. And St. Paul's commission

is direct from God, "sent not from men, nor by any man, but by Jesus Christ and God the Father Who raised Him from the dead." (Gal. i. 1.) And the Gospel which was preached by Him is not of men, "nor did I receive or learn from men," says St. Paul, "but by revelation from Jesus Christ." (Gal. i. 12.)

A Teaching Organization. It is therefore clear that to St. Paul the organization established by Christ was a teaching and preaching organization. Preaching, I take it, should mean teaching. This teaching organization was established by the will of God. The call to St. Paul came in a revelation from Jesus Christ. He is with authority directly from God, preacher, Apostle, and teacher, particularly to the gentiles, though the love of his own people was warm within his heart. For all this teaching was a ministry, a ministry of reconciliation.

St. Paul tells the Ephesians: "Therefore ye are no longer strangers and foreigners, but ye are fellow citizens of the saints and members of the household of God: ye are built upon the foundation of the Apostles and prophets: Christ Jesus Himself is the corner stone. In Him every building is duly fitted together and groweth into a temple holy in the Lord; in Him ye also are being built together unto a spiritual dwelling place of God." (Eph. ii. 19–22.)

In the organization Christ is the corner stone—as St. Paul loves to reiterate. He is, in fact, the stone rejected by the builders which has become the head of the corner. That is the fundamental fact.

And the second grows out of it, as we have seen: Christ has sent Paul as His Apostle. Both facts are stated in connection at the beginning of the Epistle to the Colossians, in relation also to God the Father, and in its sequel "to present every man perfect in Christ Jesus." "Wherefore we also, from the day that we heard this news, have never ceased praying for you, asking that ye may be filled with the full knowledge of God's will in all wisdom and spiritual insight. Thus may ye walk worthily of the Lord and in all ways please Him, being fruitful in all good works and increasing in the full knowledge of God. May ye be strengthened with all strength through the might of the saints in light. Yea, He hath delivered us from suffering, joyfully rendering thanks to the Father, Who hath fitted us for our portion of the inheritance of the saints in light. Yea, He hath delivered us from the power of darkness, and hath transferred us to the kingdom of His beloved Son; in Whom we have redemption, the forgiveness of our sins.

"Now He is the Image of the unseen God, Firstborn before every creature. For in Him were created all things in heaven and on earth, things seen and things unseen, whether thrones or dominations or principalities or powers—all creation is through Him and unto Him. And Himself is prior to all, and in Him all things hold together. He again is the head of the body, the Church; it is He Who is the beginning, the Firstborn from the dead, that so among all He Himself may stand first. For in Him it

hath pleased the Father that all the fullness should dwell, and through Him to reconcile all things to Himself, alike the things on earth and the things in heaven, making peace through the blood of His Cross.

"And whereas ye were at one time estranged and at enmity of mind through your evil deeds, yet now Christ hath reconciled you by the body of His flesh through His death, so as to present you holy and blameless and irreproachable in His sight, if only ye hold by the faith, well grounded and steadfast, without swerving from the hope of the glad tidings which ye have heard, which hath been preached to every creature under heaven, of which I, Paul, am become minister.

"Now I rejoice in my sufferings on your behalf, and make up in my flesh what is lacking to the sufferings of Christ, on behalf of His body, which is the Church, whereof I am become a minister. Such is indeed the commission of God given me in your regard, to utter the full word of God touching the mystery which hath been hidden from former ages and generations; but now it hath been made manifest to His saints, to whom God hath willed to make known what is the wealth of the glory of this mystery for the gentiles, which is Christ within you, your hope of glory. Him do we proclaim, admonishing every man and teaching every man with all wisdom, that we may present every man perfect in Christ. For this I labor and struggle, with the help

of that divine energy which worketh powerfully in me." (Col. i. 9–29.)

We have here described the essential structure of the teaching organization as Christ had also described it.

1. All is from God the Father.
2. Christ is the head of the teaching organization, in all things He holds primacy.
3. St. Paul is His minister according to the dispensation of God.
4. The purpose of St. Paul's ministry is to present every man perfect in Christ Jesus.

The Jewish Tradition. Though St. Paul is the Apostle to the Gentiles, the fulfillment of the Hebrew prophecy, the Messianic tradition concerns him much, and his quotations, notably for example in the Epistle to the Hebrews are numerous.

The Father, the Son, and the Holy Ghost. St. Paul in his salutation to his followers almost always salutes them from God, the Father. His plea for unity among the Ephesians is based along with other statements, "One God and Father of all, Who is above all and throughout all and in all." (Eph. iv. 6.) And similarly to the Corinthians: "Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort." (II Cor. i. 3.)

"God," St. Paul tells us, "Who at sundry times and in divers manners, spoke in times past to the fathers

by the prophets, last of all. In these days hath spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world." (Heb. i. 1, 2.) Perhaps the fulfillment of the Jewish tradition, and the relation of the Father and the Son can be best shown for our purpose by quoting the rest of this chapter from the Epistle to the Hebrews.

"Who being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the Majesty on high. Being made so much better than the angels, as He hath inherited a more excellent name than they. For to which of the angels hath He said at any time, 'Thou art My Son, today have I begotten Thee?' And again, 'I will be to Him a Father, and He shall be to Me a Son?' And again, when He bringeth in the First Begotten into the world, He saith: 'And let all the angels of God adore Him.' And to the angels indeed He saith: 'He that maketh His angels spirits, and His ministers a flame of fire.' But to the Son: 'Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of Thy Kingdom. Thou hast loved justice, and hated iniquity: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellow'; And: 'Thou in the beginning, O Lord, didst found the earth; and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue: and they shall all

grow old as a garment. And as a vesture shalt Thou change them, and they shall be changed: but Thou art the selfsame, and Thy years shall not fail.'

"But to which of the angels said He at any time: 'Sit on My right hand, until I make Thy enemies Thy footstool?' Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?" (Heb. i. 3–14.)

As Christ had said: "No one shall come to the Father except through Me," (John xiv. 6) so St. Paul, "For by Him we have access both in one spirit to the Father." Or more strongly: "For there is one God, and one mediator of God and men, the Man Christ Jesus: Who gave Himself a redemption for all, a testimony in due times. Whereunto I am appointed a preacher and an Apostle, (I say the truth, I lie not) a doctor of the Gentiles in faith and truth." (I Tim. ii. 5–7.)

The Spirit Pervades the Organization. Then there is the indwelling in the teaching organization of the "Spirit of God," Who penetrates the souls of the members. "Now ye are not in the flesh but in the spirit, seeing that the Spirit of God dwelleth within you. But if any man hath not the Spirit of Christ, that man is not of Christ. And if Christ be in you, your body is dead by reason of sin, but your spirit is life by reason of justness. And if the Spirit of Him Who raised Jesus from the dead dwelleth within you, then He Who raised Christ Jesus from the

dead will also bring to life your mortal bodies through His Spirit Who dwelleth within you."

"So, then, brethren, we are debtors, not to the flesh, that we should live according to the flesh—for if ye live according to the flesh, ye shall surely die; but if by the spirit ye do to death the practices of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God. For ye have not received the spirit of slavery, to be once more in fear, but ye have received the spirit of adoption, whereby we cry, "Abba! Father!" The Spirit Himself beareth witness with our spirit that we are the children of God. And if children, heirs also: heirs of God, and joint-heirs with Christ—if, that is, we suffer with Him, that with Him we may also be glorified." (Rom. viii. 9–17.)

Christ is the Foundation. So much for the general background of the Christian education. St. Paul described not only his own place in it, but the nature of it.

"What then is Apollos? What is Paul? Ministers through whom ye believed, even as to each the Lord gave power. I planted, Apollos watered, but God the while was making to grow. So then neither he that planteth is anything nor he that watereth, but God Who maketh to grow. And he that planteth and he that watereth are but one, yet shall each receive his own reward according to his own toil. For we are God's fellow workers, and ye are God's tillage, God's building.

"According to the grace of God bestowed on me, like a skillful master-builder I laid the foundation, and now another is building thereupon. Let each look to it how he buildeth. Foundation can no man lay other than that which is already laid, which is Jesus Christ." (I Cor. iii. 5–11.)

It has appeared, too, that the life of the Apostles as Christ prophesied was a life of suffering, which, however, was gladly and willingly borne by the Apostle for the love of Christ.

The Christian Organization at Work. In St. Paul we see the Apostle at work, traveling here and there in his missionary journeys as described particularly in the Acts of the Apostles, writing those wonderful Epistles which we are now studying, and doing his everyday duties. What is the picture we get of the Christian organization at work in the first century without Christ in the flesh?

The Framework as Set up by Christ. If we recall to mind our description of the Christian organization, we seem here to see it still functioning as when Christ walked among men. St. Paul goes up to Jerusalem to see St. Peter and stays with him fifteen days. He sees no other Apostle except St. James, the cousin of the Lord. When he returns to Jerusalem fourteen years later (A.D. 51) he is given the hand of fellowship by St. James, and Cephas (St. Peter) and St. John, which we have called the executive committee, the witnesses of the Transfiguration, those who in a special sense were the companions of

the Lord. St. Paul confirms the anticipation when he observed that these three "seemed to be pillars."

A Developing Organization. We see the expanding organization needing more machinery. The Epistles themselves indicate that, addressed as they are to the Romans in Italy, to the Corinthians in Greece, the Philippians and Ephesians in Macedonia, to the Colossians in Phrygia, near Laodicea, to Titus, bishop of Crete, and to Timothy, bishop of Ephesus. We see Timothy and Titus, his beloved sons in faith, located in definite places receiving instruction to proceed with the work of organization. He mentions bishops, priests, and deacons, and women helpers of various kinds, "the four daughters of Philipp, who are prophets," some who pursue hospitality and older women who instruct the younger ones.

From this description it is clear that the essential framework of the Christian education system as set up by Christ is being developed and worked out in detail. This development is necessary and legitimate. It is inevitable as the Gospel is preached throughout the world and people accept it, that these should develop organization within the general framework, and this is exactly what happened.

And St. Paul describes this developing organization: "To one through the Spirit is granted utterance of wisdom; to another utterance of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another, gifts of healings, still in the one Spirit; and to another, workings of

miracles, to another, prophecy, to another, discernings of spirits, to another, divers kinds of 'tongues,' and to another, the interpretation of 'tongues.' But all these are the work of one and the same Spirit, Who apportioneth severally to each as He will." (I Cor. xii. 8–11.)

The Body of Christ. All men who accept the Gospel of Jesus Christ "are together," says Paul, "the body of Christ, and severally his members. And God hath appointed sundry in the Church, first apostles, secondly prophets, thirdly teachers; then there are miracles, then gifts of healing, aptitudes to succor or to govern, and divers kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all gifts of healing? Do all speak with 'tongues'? Do all interpret? Nay, covet ye the gifts that are greater." (I Cor. xii. 27–31.)

Let us examine these statements in detail. The student body is the body of Christ and He is the head. This idea he repeats several times. In the Epistle to the Romans he practically repeats the idea in somewhat the same context beginning with the body analogy, and leading to the greater gifts: "Let charity be without hypocrisy," he says: "For as in our one body we have many members, and all the members have not the same function, even so we many are one body in Christ, and members each of the other. But we have gifts which vary according to the proportion of our faith; or of ministry, in

ministering; or again, he that teacheth, in teaching; he that exhorteth, in exhortation; he that dispenseth, in single-heartedness; he that presideth in zeal; he that showeth mercy in cheerfulness." (Romans xii. 4–9.)

Training the Student Body. The edification, the training, the disciplining of the Body of Christ, was, according to the First Epistle to the Corinthians, given by God, Who in sundry times appointed apostles, prophets, and teachers. In the Epistle to the Ephesians this idea is restated with more definite statement of personnel and its purpose clearly formulated. "And Himself (Christ) 'gave' some as apostles, some as prophets, some as evangelists, some as shepherds and teachers, for the perfecting of the saints in the work of ministry, unto the building up of the body of Christ, till we all attain to the unity of the faith and of the full knowledge of the Son of God, to the perfect man, to the full measure of the stature of Christ.

"Thus we shall be no longer children, nor tossed on the waves and carried around by every wind of doctrine, through the trickery of men crafty in devising error. Rather we shall hold the truth in charity, and grow in all things into Him Who is the head, Christ. From Him the whole body, welded and compacted together by means of every joint of the system, part working in harmony with part — from Him the body deriveth its increase, unto the building up of itself in charity." (Eph. iv. 11–17.)

The Personnel. The personnel for achieving the perfecting of the saints in order that they may attain the "full measure of the stature of Christ" are apostles, prophets, evangelists, shepherds, and teachers.

Qualities of Teaching Force. The teaching and administrative force in this teaching organization are "gifted," but the gifts are of many kinds. The spiritual gifts listed at the beginning of First Corinthians are: (1) "utterance of wisdom, (2) utterance of knowledge, (3) faith, (4) gifts of healings, (5) workings of miracles, (6) prophecy, (7) discernings of spirits, (8) divers kinds of "tongues," (9) interpretation of 'tongues,'" "But all these are the work of one and the same spirit, Who apportioneth severally to each as He will." (I Cor. xii. 11.) Later in the First Epistle to the Corinthians, these gifts are listed as follows: (1) Miracles, (2) gifts of healing, (3) aptitude to succor or govern, (4) divers kinds of tongues.

But the body of the Church he would have covet gifts greater than these described. They are "faith, hope, and charity, these three, but the greatest of these is charity." For did he not say that "charity never faileth," but prophesyings and knowledge have an end and tongues cease.

But, too, in the Epistles to the Romans, St. Paul lists these gifts which vary according to the grace given us: Prophecy, according to the proportion of our faith; ministery, in ministering; he that ex-

horteth, in exhortation; he that dispenseth, in single-heartedness; he that presideth, in zeal; he that showeth mercy, in cheerfulness.

Every Member is a Part and Has a Part. There is a further idea that *every* member of the student body contributes his share to the whole. The apostles, prophets, evangelists, and teachers were to perfect the saints in the work of ministry. He is more definite in the Epistle to the Ephesians. "From Him the whole body, welded and compacted together by means of every joint of the system, part working in harmony with part—from him the body deriveth its increase, unto the building up of itself in charity." (Eph. iv. 16.) And perhaps he is most definite in the First Epistle to the Corinthians, Chapter XII, where the body analogy is fully stated, in which every part has its function. And then St. Paul says, "Nay, much rather, those members of the body which seem to be weaker are still necessary, and those which we deem the less honorable in the body we surround with especial honor, and our uncomely parts receive especial comeliness, whereas our comely parts have no need thereof. Yea, God hath so compounded the body as to give especial honor where it was lacking, that there may be no schism in the body, but that the members may have a common care for each other. And if one member suffereth, all the members suffer therewith; if a member be honored, all the members rejoice therewith." (I Cor. xii. 22–26.) "Every member of the

body is in its measure to minister to the whole, just as every manifestation of the Spirit is given 'for the general profit.' "

The Original Faculty. The original faculty we have seen was made up of the Twelve, and we have noted the selection by Lot of Matthias to take the place of Judas Iscariot. But St. Paul, is in this same sense, an "Apostle of Jesus Christ."* After listing the appearances of Christ after the Resurrection, St. Paul says: "Last of all, as one born out of due time, He appeared also to me. For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God, I am what I am." In the whole context it is clear that St. Paul classifies himself as an apostle in the same sense that "Peter" and "the Twelve" are. And so, too, in Corinthians, he says: "For I esteem myself in no way to have fallen short of the most eminent apostles." (II Cor. xi. 5.) And in the next chapter he says, "For in naught have I fallen short of the most eminent apostles, even though I am naught." (II Cor. xii. 11.)

These Twelve and St. Paul were peculiarly the teachers of the young Christian organization. Veritably these were "ambassadors of Christ," directly commissioned by God.

These are undoubtedly the apostles Paul means in

*Cf. I Cor. i. 1; II Cor. i. 1; Ephes. i. 1; Col. i. 1; I Tim. i. 1; II Tim. i. 1.

listing them first in both his references to the personnel of the teaching organization, and not the apostles or delegates of the Churches, such as Epaphroditus of the Philippians, or the "apostle of the Churches" referred to in II Corinthians viii. 23.

Evangelists. The term evangelist is found in three places: In Ephesians iv. 11 we have the general listing which we are discussing. In Acts we are told: "And the next day departing, we came to Caesarea. And entering into the house of Philipp the evangelist, who was one of the seven, we abode with him." (Acts xxi. 8.) In his charge to Timothy, he says: "But be thou vigilant, labor in all things, do the work of an evangelist, fulfill thy ministry. Be sober." (II Tim. iv. 5.) As the evangelists are presumed to be engaged in the work of a general ministry under the direction of the Apostles, so the teachers and shepherds are the local teachers in particular place, apparently called at times presbyters and overseers.*

Prophets. Still another group of teachers were the prophets, "the prophets who speaketh words of edification and encouragement and consolation." (I Cor. xiv. 3.) It was a power that apparently might be possessed by anyone in the Church, both in the official teaching class such as the Apostles or other teachers, and among the members of the Church. Women did prophesy, too, for so St. Luke tells us

*Cf. Westminster Version of New Testament, Vol. III, Appendix II, pp. 224–242.

in the Acts of the Apostles, of the daughters of Philipp the evangelist: "And he had four daughters, virgins, who did prophesy." (Acts xxi. 9.)

It appears that the prophets as such were not a part of the teaching class deriving their right to teach or edify by appointment from an apostle or one that He sent. They were inspired by the Holy Spirit. They had a "charisma." They, however, must be controlled by other prophets and by those who could discern spirits. "Of the prophets," says St. Paul, "let two or three speak at each meeting, and the rest discern." And in the same chapter he says, "For prophetic gifts are under the control of prophets; God is not a God of disorder, but of peace. And even so it is done in all the churches of the saints." (I Cor. xiv. 33.) And finally, "If any one think himself a prophet or spiritually gifted, let him clearly recognize that what I am writing to you is a commandment of the Lord; but if any one know not this, himself is unknown of the Lord." (I Cor. xiv. 37.)

Bishop. The Epistle to the Philippians is addressed to all the saints who are at Philippi with the bishops and deacons. Though Titus and Timothy were appointed bishops, the appointment was temporary; it is more in the nature of an apostolic delegate; which perhaps in succession is just what a bishop is.

What sort of men St. Paul would have bishops he tells in his letters to Timothy and Titus. The state-

ment to Timothy is as follows: "A Faithful saying: If a man desire the office of a bishop, he desireth good work. It behooveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behavior, chaste, given to hospitality, a teacher, not given to wine, no striker, but modest, not quarrelsome, not covetous, but one that ruleth well his own house, having his children in subjection with all chastity.

"But if a man know not how to rule his own house, how shall he take care of the Church of God? Not a neophyte: lest being puffed up with pride he fall into the judgment of the devil. Moreover he must have a good testimony of them who are without: lest he fall into reproach and the snare of the devil.

"Deacons in like manner chaste, not double tongued, not given to much wine, not greedy of filthy lucre: Holding the mystery of faith in pure conscience. And let these also first be proved: and so let them minister, having no crime.

"The women in like manner chaste, not slanderers, but sober, faithful in all things. Let deacons be the husbands of one wife: who rule well their children, and their own houses. For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus.

"These things I write to thee, hoping that I shall come to thee shortly. But if I tarry long, that thou mayest know thou oughtest to behave thyself in the

house of God, which is the Church of the living God, the pillar and ground of the truth." (I Tim.iii.1–15.)

To Titus he wrote: "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee: If any be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be without crime as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre: But given to hospitality, gentle, sober, just, holy, continent: Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to convince the gainsayers.

"For there are also many disobedient, vain talkers, and seducers: especially they who are of the circumcision: Who must be reproved, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of them a prophet of their own, said, 'The Cretans are always liars, evil beasts, slothful bellies.' This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables and commandments of men, who turn themselves away from the truth.

"All things are clean to the clean: but to them that are defiled, and to unbelievers, nothing is clean: but both their mind and their conscience are defiled. They profess that they know God: but in their

works they deny Him: being abominable, and incredulous, and to every good work reprobate." (Titus i. 5–16.)

The Deacons. "Then the Twelve calling together the multitude of the disciples, says: It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, who we may appoint over this business." (Acts vi. 2, 3.)

Such is in a general way the form and the personnel of the teaching organization set up by Christ and carried on faithfully and developed within the original framework by the Apostles. It is supremely a teaching organization. That is its essential character. For the life of man on the supernatural plane it has the Bread of Life—not, Christ tells the Jews, "the manna which your Fathers did eat in the desert and are dead, but he that eateth this Bread shall live forever." The institutional organization of this teaching function we call the Church.

God's Fellow Workers. St. Paul sets up high qualifications and a highly disinterested service as the ideal of the teachers in the Christian organization, worthy of the high vocation to which they are called. They are God's fellow workers. "Yea, as God's fellow workers we exhort you not to receive the grace of God in vain." They are God's ambassadors. They commend themselves as ministers of God, in much patience; in tribulations, in hardships, in straits;

in stripes, in imprisonment, in tumults; in labors, in watchings, in fastings; in chastity, in knowledge, in long-suffering, in goodness, in the Holy Spirit, in charity unfeigned, in the word of truth, in the power of God; with the armor of justness on the right hand and on the left, in glory and dishonor, in evil report and good report, as deceivers and yet truthful, as unknown and yet well known, as 'dying and behold we live, as chastised and yet not done to death,' as mourning yet ever rejoicing, as poor yet enriching many, as having naught yet possessing all things." (II Cor. vi. 1–10.)

Support of Teachers. And though what they must suffer is indicated in the last passage, "they are worthy of their hire and should be supported." "And let him that is being instructed in the word share all good things with him that instructeth him." (Gal. vi. 6.) And this point of support is stated in Paul's instruction to Timothy with some additional points: "Let the priests that rule well, be esteemed worthy of double honor; especially they who do labor in the word and doctrine: For the Scripture saith: Thou shalt not muzzle the ox that treadeth out the corn: and the laborer is worthy of his reward. Against a priest receive not an accusation, but under two or three witnesses. They that sin reprove before all: that the rest also may have fear. (I Tim. v. 17–20.) And to the Corinthians St. Paul asks, though he uses none of his rights: "What soldier ever serveth at his own charges? Who planteth a vineyard, and eateth

not the fruit thereof? Or who tendeth a flock, and partaketh not of the milk of the flock?" (I Cor. ix. 7.)" Know ye not that they who minister in the temple eat what cometh from the temple, that they who serve at the altar share with the altar? Even so, the Lord directed those who proclaim the Gospel to live by the Gospel. But I have used none of these rights." (I Cor. ix. 13–15.)

Obedience. And perhaps more important than support is obedience, and as always in St. Paul, authority is ordained from on high: "Obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief. For this is not expedient for you." (Heb. xiii. 17.)

The Development of the Christian Organization. Here we have the same organization as established by Christ, but now in accord with the widening range of Christianity, a development of personnel, apostles, bishops, deacons, prophets, and evangelists —teachers all. There is no change in principle. Christ is the head of the corner; all find significance in relation to that fact. The machinery increases, the spirit and purpose are identical as in the beginning. "I shall be with you all days even to the consummation of the world."

PART IV

THE CHRISTIAN EDUCATIONAL SYSTEM: SUMMARY

XIX

THE CHRISTIAN EDUCATIONAL SYSTEM: SUMMARY

WHAT is the foundation of Christian education? The answer during these twenty Christian centuries has been St. Paul's: "Foundation can no man lay other than that which is laid, which is Jesus Christ."

This is the whole meaning of the New Testament, as indeed it is of the Old Testament which is the announcement and anticipation of it. As the New Testament is examined in its entirety and not in one's favorite verses only, nor in those verses which are often quoted, one is struck by the tremendous design of human history; the extraordinary range and depth of Christ's teaching, religious, moral, and social, and the context of historical facts miraculous and ordinary in which the whole thing takes place.

These events are no mere panorama of successive views. They are the culmination of thousands of years of human history, they are the opening of a new era. Men have recognized this and divide time according to the event. The supreme drama of human history has its tragic climax in the Crucifixion

and the beginning of its resolution in the Resurrection. In it is truly revealed the Divine plan of God's love for man, of God's condescension to man and of the infinite mercy of God.

Veritably there was a New Heaven and a New Earth. We saw more truly in nature every day, in Browning's fine phrase, "God renew His ancient rapture." But very much more we saw a new meaning and significance of man, in whose form God became incarnate. We sense his greatness as never before because of the Incarnation and of the Crucifixion, his eternal worth. Truly indeed is he only a little lower than the angels. Let Comenius, who caught the spirit of the New Testament, tell it to us in his echoing words:

"For what is the voice from heaven that resounds in the Scriptures but 'Know thyself, O man, and know Me.' Me the source of eternity, of wisdom and of grace; thyself, My creation, My likeness, My delight.

"For I have destined thee to be the companion of My eternity; for thy use I designed the heaven, the earth, and all that in them is; to thee alone I gave all those things in conjunction, which to the rest of creation I gave but singly, namely, Existence, Vitality, Sense, and Reason. I have made thee to have dominion over all the works of My hands. I have placed all things under thy feet, sheep and oxen and the beasts of the field, the fowl of the air and the fish of the sea, and I have crowned thee with glory and with honor. (Psalm viii.) To thee, finally, lest anything should be lacking, I have given Myself in per-

sonal communion, joining My nature to thine for eternity, and in this distinguishing thee from all created things, visible and invisible. For what creature in heaven or in the earth can boast that God was manifest in his flesh and was seen of angels (I Tim. iii. 16) not, forsooth that they might only see and marvel at Him Whom they desire to see (I Peter i. 12), but that they might adore God made manifest in the flesh, the Son of God and of man. (Heb. i. 6; John i. 51; Matt. iv. 11.) Know therefore that thou art the corner stone and epitome of My works, the representative of God among them, the crown of My glory."[1]

How shall man prepare himself for this place in God's universe? How shall he be trained for the "high vocation" to which he is called? How shall he order his life in accordance with this high conception of his destiny? Fortunately he is not left to his own devices. He is not in a position that many modern men think they are in, of finding or making a way to worship God or serve God, or express this love for his Creator. No little scheme of man can serve in the place of that tremendous plan told from the very lips of Christ the Lord, how man is to know, to love, and to serve God. This way is not man made, but God made. And it has been our purpose to tell it in the language of the fundamental document of Christianity, the New Testament. And we have called this the fundamental educational document of Christianity because the way is educational.

The Christian system is essentially an educational

[1]Comenius, *The Great Didactic*, pp. 25–26.

instrumentality. The coefficients of all its forms and activities are educational. Man is trained, disciplined, educated to the high responsibility of a sonship of God. The organization established is a teaching organization; its personnel is primarily teachers; the purpose is educational, to make man worthy of the vocation to which he is called; its activities and its rites are the method and curricula of the educational system which Christianity is. To become "saints" or Christians, requires an educational process of self-control, self-mastery, of the destruction of sin, of faith in and through Christ. In the following pages we shall summarize the result of our direct study of the New Testament as an educational document.

The Aim of Christian Education

The Penitent Thief on Calvary. "Today shalt thou be with Me in paradise," said the Crucified One to the penitent thief hanging on a cross, who rebuked the other thief who railed at Christ with his "If thou be Christ, save Thyself and us." And one almost hears the echo of the devil himself in the temptations in the wilderness: "If thou be the Son of God command that these stones be made bread." But the penitent thief said to the other: "Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man hath done no evil. And he said to Jesus: Lord, remember

me when Thou shalt come into Thy Kingdom." (Luke xxiii. 40–42.)

The Kingdom of God. So the penitent thief achieved the supreme end of the Christian life, to be in paradise with Christ the Lord. Christ had promised his follows: "In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you." He promised them also the place which had been prepared from the "foundation of the world." This is the Kingdom in which the penitent thief hoped Christ would remember him. It is the Kingdom of God, which he preached and for which he evangelized. In it would be the treasure which moths or rust do not corrupt, nor thieves break through or steal. It was the consummation, for which Christ taught his disciples to pray: Thy Kingdom come. In it was life everlasting, the life eternal, the abundant life. To the disciples this promise of a life everlasting was expressed negatively, too: "Thou shalt not die or perish forever." "Though they be dead, they shall live."

The Jews of the day had expected the establishment of a national kingdom with a king—a real purple-arrassed king—a king of temporal power. Hardly a child born in a stable talking about a Kingdom not of this world—a divine, everlasting, universal Kingdom.

Glory of the Kingdoms of the World. And the tempter, leading Christ up to an exceedingly high mountain, and showing Him, as men have been

shown in all ages before and since, "all the kingdoms of the world and the glory of them," and making the promise of destruction, "All these things will I give Thee if falling down Thou worship me' (Matt. iv. 4, 9), and the answer of Christ and the Christlike has been, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." So the world, the worldly, and worldliness are rejected. The abundance of things which a man possesseth are as nothing, even all the kingdoms of the world and their glory. The main thing, the one thing needful is to save your soul. For what shall it profit a man if he gain the *whole world* and lose his own soul? What shall a man give in exchange for his soul? What? And the impossibility of translating or exchanging material and spiritual values is announced. "He who is not with Me is against Me, and he that gathereth not, scattereth." You cannot serve God and mammon.

To St. Paul, the disciple, as it is to his Lord, Jesus Christ, the end of the Christian life is human salvation, life everlasting, the resurrection from the dead —but now the disciple speaks, through and "in Christ Jesus our Lord." This emphasis on Christ as the way, is practically the only distinction between the statement of the aim of Christian education in the Gospels and in the Epistles. But this is confirmatory of Christ's, "I am the Way, the Truth and the Life." Though Christ unmistakably points out the reward of those who shall be separated in the Last Judgment and placed on the right side, St. Paul loves

to put in contrast the wrath and fury, the destruction, the corruption of those who obey wickedness, and believe not in Christ the Lord.

In the first chapter of Romans, St. Paul describes in utter bluntness and in utter truth, the life without Christ in the midst of "the glory that was Greece and the splendor that was Rome."

"And inasmuch as they have resolved against possessing the knowledge of God, God hath delivered them over to a reprobate mind, that they should do what is disgraceful, being filled with all wickedness, villainy, covetousness, malice; replete with envy, murder, strife, guile, spite; backbiters, slanderers, Godhaters, insolent, arrogant, braggarts, devisers of evil, rebellious to parents, without understanding, without honor, without affection, without pity." (Rom. i. 28–31.)

Such is the state of the Gentiles in sin. And their fate shall be the fate of "Nineveh and Tyre," of "Sodom and Gomorrah."

And Christ's "Come to Me, ye blessed of My Father, and receive the places which I have prepared for you from the foundation of the world," echoes throughout the Epistles. Making the Resurrection central in His teaching—"for if Christ be not risen then is our faith vain," St. Paul goes on to describe the resurrection of the Christian:

"Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. Behold, I tell you a

mystery: we shall not all fall asleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sound of the last trumpet. For the trumpet shall sound, and the dead shall rise incorruptible, and we shall be changed. For this corruptible body must needs put on incorruption, and this mortal body immortality. And when this mortal body shall have put on immortality, then shall come to pass the word which is written,

'Death is swallowed up in victory!
O Death, where is thy victory?
O Death, where is thy sting?'

"The sting of death is sin, and the power of sin is the Law. But thanks be to God, Who giveth us the victory through our Lord Jesus Christ." (I Cor. xv. 50–58.)

The Aims of Christian Education. So the aim or purpose of Christian education is clear, unmistakable. It is a spiritual aim, an other-worldly aim, a supernatural aim. It is the resurrection from the dead. It is life everlasting. It is life eternal. It is life in Christ. It is the life of grace. It is in no sense merely social, and it is not concerned primarily with social welfare, social well-being or any merely mundane end, though it will have transforming social results. Wealth, power, prestige, position, notoriety, scholarship, research, culture, civic intelligence, social efficiency, vocational skill are not the purpose of Christian education, are not, in fact, in the vocabulary of Christian terminology. Of these aims, those

which are good may be incidental results of the Christian scheme. They are not primary, they are not ends at all. "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you." "Mortality shall be swallowed up in life."

The Extent of the System

We are One in Christ. The Gospel of the Kingdom was to be preached in the whole world. It was to be preached unto all nations beginning at Jerusalem. It was to be preached to the poor, as Christ Himself preached it to them. It was in the summarizing phrases of the Gospels, to be preached to every creature in the whole world until the consummation came. So the promise of Christ was for all in all time. The Christian system is universal, catholic. And St. Peter, along with the Twelve, and St. Paul, are the first of a great and long line of missionaries of Christ who have carried the Gospel to "every creature under heaven." St. Paul was in word and deed an apostle. He formulated this universal scope in the Christian education as usual in terms of Christ. "In Him is neither Jew nor Greek, neither slave nor free, neither male nor female; for ye are all one person in Christ Jesus." St. Paul knew no man according to the flesh, knew no distinction among men, but this he did know that "whosoever are led by the Spirit of God are the sons of God." And St. Paul quotes, approving the words of the Psalmist, "Their voice hath gone forth unto

all the earth, and their words to the ends of the world."

"I Have Not Lost Any." Christianity is no mere nationalistic scheme, or confined to one nation or to one time. It is universal in extent, extending to every creature to the end of time. And the Christian teacher must remember Christ's one statement, "Of all Thou hast given Me, I have not lost any." He must therefore remember that every one whatever his external appearance, whatever his color, whatever his apparent intellectual ability, or lack of it, to him the Gospel must be preached and it was for him Christ died. The ideal of the extent of the Christian educational system is best expressed in the very phrase under discussion, "Of all Thou hast given Me, I have not lost any."

The Good Tidings for All. The Christian education is for all, without distinction for Jew and Gentile, for male and female, for rich and poor, for slave and free. It is for people in all time. It knows no distinction among human creatures or any limitation in time. The good tidings of great joy must be carried to all the people. And the Gospel was literally a good tidings, and it must be joyfully carried to all. Note the spirit of the first apostles. The content of this Christian teaching was a great deliverance. This good news was, in St. Paul's language, the "unsearchable riches of Christ." It was, in St. Peter's language, "a call to bring you out of darkness into a marvelous light." And St. Paul puts it in a summarizing

way, echoing Isaias "What eye hath not seen, what ear hath not heard, what hath not entered into the heart of man—all these things God hath prepared for them that love Him." (I Cor. ii. 9.)

The Method and Curriculum

Imitation of Christ. "Be ye perfect as your Heavenly Father is perfect," may be considered a statement of aim or of method. The perfection of God the Father is obviously an impossible, if not an incomprehensible, ideal for men. It certainly is not an optimum. But it is brought within the comprehension of Man, and his aspiration and hope by the Incarnation, the example of Christ. This embodiment of the Christian ideal in a lovable and loving personality, beckoning us ever upward and onward to a Life beyond life, is, as was elsewhere noted, a tremendous pedagogical asset. "Follow Me," has echoed through the centuries, and men have not only written books in answer to that command, but have ordered their life in accord with it. They have given up for Him everything the world holds dear, and have suffered everything the world considers ignominious, even to martyrdom—the martyrdom of the cross.

Living, life activity is the essence of the Christian method. Life activity is the essence of the Christian curriculum. For even in the sacramental life, the intention and will are of immense importance—a condition *sine qua non.* The commands, from *One* hav-

ing authority, were clear and unmistakable: love God; love your neighbor; love your enemy; repent; watch and pray; forgive; deny yourself; "be born again" (Matt. xix. 17); keep the commandments; be converted; become as little children; be meek and humble of heart; believe; do as you would be done by; resist not evil; lay not up treasure on earth; judge not; render to Caesar the things that are Caesar's; render to God the things that are God's.

Such will be the Christian life, such is the Christian method. Such, too, is the Christian curriculum. It is the translation of the command of God into a series of life activities. It gives the detail of that summary of the Law and the Prophets: the love of God and the love of neighbor. Do this and live. And, offering the example of the Good Samaritan, Our Lord says: "Go, do ye in like manner." Of the rich man it was required for perfection, "Go, sell what thou hast and give to the poor and follow Me."

"In Spirit and in Truth." "Keep the commandments" is the expression of the Jewish tradition. The positive interpretation of the Law in the command to love God and love your neighbor, indicates a new spirit—the spirit of the New Testament. Inspiring this spirit is a love of God the Father, and of the Lord Jesus Christ. And God, being a spirit, must be worshipped in spirit and in truth. And the illustration of the new spirit is found in the spirit of forgiveness, the spirit of repentance, the spirit of self-

denial, and supremely in the spirit of little children, "for of such is the Kingdom of Heaven." This spirit finds also apt expression in the Golden Rule, and beautifully simple expression in the Beatitudes.

Life Activities. The educational means in the Gospel is living—life, or, in the parlance of a pedagogy that is unmindful of its Christian beginnings, of "activity," of "life activity," of experience. In a peculiarly appropriate sense might it be said that the aim, method, and curriculum of Christianity centers around the "making of a life," and the making of a living has hardly any significance in its main purpose. And so what seems to be hailed as a new discovery, is at least as old as Christianity itself, and urged with an authority and seriousness that modern dilettantism does not perhaps understand.

Regeneration of the Spirit. The Christian education is a reconstruction of experience, but it is supremely a regeneration of the spirit, and the fundamental means in the reconstruction of experience is the regeneration of the spirit. The fruits of the spirit against which there is no commandment are: charity, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, giving of thanks, hearts of compassion, humility, meekness, and long-suffering.

The contrary life, the life of the flesh, we have illustrated enough, perhaps: the delivering of the worldly up to their passions and to a reprobate mind,

living without God in the world and without hope. We refer the reader, if he wishes the detail again, to pages 144 and 159.

The Supernatural Element is of the Essence of Christianity. An initial effort was made in the beginning to separate the social and personal results of Christianity from its supernatural character. But that proves to be an entirely impossible thing to do. The whole Christian character of the educational scheme outlined, grows out of the supernatural character of Christ, His Divinity, the supernatural character of the aim set up by Christ, and the supernatural character of the means He instituted. If Christianity is not supernatural, then indeed, as St. Paul says, is it vain. It is hocus-pocus, it is legerdemain. It is anything, but it is not the *Way*.

The New Creature Created in Justice and Holiness and Truth. This central fact of the Christian life is the abiding presence of Christ—of the Holy Trinity. "If anyone love Me, he will keep My word, and My Father will love him, and We will come to him and will make Our abode with him." (John xiv. 23.) The Christ-life in the soul, this in-dwelling of the Holy Spirit, is the essential fact in the regeneration of humanity from its state as a result of Adam's fall. It is the significance of the Christian education as a ministry of reconciliation. It is the content of the "new creature" that St. Paul says is essential, and that Christ must have meant by his words, "Except ye be born again ye cannot live." This is "the

new man" who, according to God, is created in justice and holiness and truth.

The Sacramental Life. Baptism is the indispensable means to enter this new life. Like the original creation, the spirit of God moves on the waters, in the new creation, the water is the water of baptism. Should the individual lose this grace that comes with baptism, he regains it through penance and the food of the Eucharist which Christ has promised, and of which He said, "Unless you eat of the Body of the Son of Man and drink His Blood, ye shall not have life in you." These are the two great regular means of keeping this spiritual life—this life of grace—the sacraments of penance and of the Eucharist. Other sacraments there are for special occasions, or special conditions, for confirmation, for marriage, for the priesthood, and for the sick or dying. These are only used in the special conditions, ordinarily but once in a lifetime at an appropriate time.*

Organization

The Charter of the Teaching Organization. The charter of the Christian education organization is, as we have seen:

*". . . Each of the sacraments confers certain special aids corresponding to the purpose for which the sacrament was instituted. That this is so is manifest; for each of the sacraments was designed to produce a particular and definite result in the Christian life. It follows that each must carry with it some special gift to bring about that effect. In the judgment of most theologians the gift is best explained by supposing that to every sacrament is attached the right to actual graces which will assist us in attaining the purpose of the sacrament. Thus baptism, over and above the habitual grace

"All power is given to Me in heaven and in earth. Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matt. xxviii. 18–20.)

This is clearly the beginning of a teaching organization. The charge to the teaching group is, "Go and teach." The teaching was to be carried to all nations, even to the consummation of the world. Christ was to be the source of the teaching: "all things whatsoever I have commanded you," and He, too, was the guarantee of the teaching in all time, even to the consummation of the world.

God, the Father. The ultimate source of everything in the teaching organization is God, the Father. Thus Christ summarizes the relationship: "As Thou hast sent Me into the world, I also have sent them into the world." Christ is the Mediator between the Living God and men; and the Apostles and their successors are His agents.

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which it conveys, gives a title to the actual graces requisite to live the life of a child of God; confirmation acquires for us the aids we need to profess the faith with courage in the hour of danger; penance confers light to understand the malice and deformity of past sin and to grieve over it; extreme unction the spiritual vigor necessary to overcome the torpor of the soul which illness entails. The sacrament of holy orders carries with it special assistance in the celebration of Divine worship; and matrimony gives help to bear the trials and to fulfill the obligations of conjugal life. Of the actual graces attached to the Eucharist we shall speak later in the chapter." (G. H. Joyce, S.J., *The Catholic Doctrines of Grace*, pp. 182–183.)

Christ. Christ is the Son of the Most High God, in Whom God is well pleased. He is the light of the world. He is the Holy One, the Annointed of the Lord, the Savior, Redeemer, Messiah. He is the Lamb of God Who takest away the sins of the world. He is priest forever after the order of Melchisedech. He is Priest and Victim. He is the Clean Oblation.

The Humanity of the Apostles. After passing the whole night in the prayer of God, He selects twelve men without any apparently clear qualifications for the task except that He selected them. They are quite ordinary human beings. It is by ordinary human beings that the tremendous work begun on Calvary is to be continued. And though these twelve are to live with the Savior for three years, are to be taught and trained by Him, are to have His living example, are to know Him in truth, yet, one of them is to betray Him, all are to desert him momentarily in the last week, the leader of them is to deny Him thrice, and even after the Resurrection there is a doubting Thomas. After the Resurrection He is asked, as if they understood not what it was all about, and what He came for: Wilt thou restore the kingdom of Israel?

Twenty Christian Centuries. But with these merely human materials the world has been transformed, and twenty Christian centuries is a tribute to the lowly Nazarene, and His twelve lowly apostles. Though built on merely human beings, elevated to a

supernatural plane by the grace of God, almost every merely human consideration or calculation is neglected. In the teaching class, the greatest among them shall be servant to all.

The Reward of the Teachers. What is promised to them? They shall be scourged, they shall be delivered up to governors and council; they shall be hated for "My Name's sake,"—in short, whosoever killeth them, thinketh he doth the Lord a service. All, apostle and disciple, must take up his cross and deny himself. No royal road. No easy, no primrose path. But oh, at the end of it, the Master and eternal life. "He that findeth his life, shall lose it, and he that loseth his life for Me, shall find it."

The Personnel of the Teaching Organization. To Christ's question, "Whom do you say I am," the leader of them who is always given at the head of the lists of Apostles, make this confession of faith, "Thou art Christ, the Son of the living God." This is the occasion of Christ's announcement, "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." And Peter, if you will, is the superintendent of schools in the teaching organization. And frequently associated with him are James and John, who thus constitute a kind of executive committee. Supplementing the work of the Apostles is the work of the other seventy-two whom He sent, "two and two before his face into every city and place whither He himself was to come." In the *Acts,* seven deacons are

selected to serve tables in order that the Apostles might not have to leave the word of God.

Paul and the Christian Organization. St. Paul, stricken on the road to Damascus, was to be the witness of Him Whom he persecuted. He was to be the "witness to all men of the things he had seen and heard," and the Lord said to him, "Unto the Gentiles afar off will I send thee." So in a special sense was St. Paul the apostle to the Gentiles. He found his place in the Christian organization. He went up to Jerusalem to see St. Peter three years after his return to Damascus, and fourteen years later he went up again in obedience to a revelation. He says, "I might be running or had run in vain." SS. Peter, James and John, who were the pillars, gave him the hand of fellowship. So St. Paul confirmed his place in the Christian educational system. With extraordinary zeal he carried the "good tidings of great joy" beyond its first center, Jerusalem, to ever wider circles, in the process of carrying it to every creature in all nations. He helped develop the organization to enable it to carry the wider range of Christianity, and helped define the doctrines of Christ, the traditions of the first-century Church, and the revelation which he himself received. He was to suffer death by decapitation, as was St. Peter to suffer death by crucifixion at what became the new center of Christianity, Rome. "Thus, then, was all Jerusalem abolished—'that Jerusalem here below doomed, she and her children alike unto bondage.' In her stead had

arisen that mystical 'Sion' greeted from afar by the apostle to the Gentiles, 'a Jerusalem on High, altogether of the heavens.' In the new order of things Rome was destined to take the place of the Jewish metropolis in the olden Covenant; she was to become the Queen City and the Mother, not of a race, but of the whole world."[2]

[2]Fouard, *The Last Years of St. Paul,"* p. 321.

XX

EPILOGUE

God's Design. On the basis of the fundamental documents of Christianity contained in the New Testament, one will see clearly the design of God in the redemption of mankind through Christ. One wonders at the presumed inchoate character of primitive Christianity; i.e., the Christianity of the first century, at its supposed transformation into an alien thing by Greek logic, or the influence of Roman imperialism, or the taking over of rites from the contemporary mysteries. From our examination it is clear that Christ, sent by the Father, in the fulfillment of the Messianic promise, was to set up a comprehensive plan for human salvation, not merely for the Jews but the Gentiles as well, not only for the generation in which He came but for all time. It is hardly conceivable that such a purpose consummated on Calvary was to be left to chance or merely human instrumentality without Divine aid. This aid was provided; the whole plan is supernatural; and the Son of Man becomes the Son of God, because the Son of God became the Son of Man, and to him who has the faith, and the will and the grace of God, shall, along with the penitent thief on the cross, see

Christ in Paradise, and with martyr and saint be drawn up to Him Who was lifted up from the earth. It will be especially true of those who teach, they shall be called great in the Kingdom of Heaven. "He therefore that shall break one of these least commandments, and shall so teach men shall be called the least in the Kingdom of Heaven. But he that shall do and teach, he shall be called great in the Kingdom of Heaven." (Matt. v. 19.)

"Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matt. xxviii. 18–20.)

APPENDIX I

THE DOCTRINE OF THE KINGDOM OF HEAVEN IN THE PARABLES*

The usual terms for this kingdom are "kingdom of heaven," ἡ βασιλεία τῶν οὐρανῶν, and "kingdom of God," ἡ β. τοῦ θεοῦ (more rarely β. θεοῦ). We find the first term repeated thirty-two times in St. Matthew (or thirty-three times if with Tischendorf and Brandscheid we prefer for Matthew xix. 24, this reading, suggested by some ancient translations to the βασιλεία τοῦ θεοῦ of the MSS). Outside Matthew, it occurs only in a variant of the Codex Sinaiticus in John iii. 5, where in most MSS. translations and editions we read βασιλεία τοῦ θεοῦ. This latter expression is employed only four or five times by St. Matthew (Matt. vi. 33; xii. 28; xix. 24 with ℵ B, C, D, etc.; 21, 31, 43), while it continually occurs in Mark and Luke to the exclusion of the first expression used by St. Matthew (thirty-three times in St. Luke, and either fourteen or fifteen times in St. Mark, according as at i. 14 we read εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ A D T, etc., or εὐαγγέλιον τοῦ θεοῦ ℵ

*The Parables of the Gospel, by Leopold Fonck, S.J., (pp. 64–65.) Published by the Frederick Pustet Co. (1918).

B L, etc.). This "kingdom of heaven" is also called simply the "kingdom," ἡ βασιλεία (Matt. iv. 23; viii. 12; ix. 35; xiii. 19, 38; xix. 14. Cf. Luke xii. 32; Acts i. 6; I Cor. xv. 24), the "kingdom of the Father," ἡ β. τοῦ πατρός (Matt. xiii. 43; xxvi. 28. Cf. vi. 10), the "kingdom of the Son," or "of the Son of Man," or "of Christ" (Col. i. 13; Matt. xiii. 41; xvi. 28 [al. δόξη]; xx. 21; Luke i. 33; xxii. 29, 30; xxiii. 42; John xviii. 36; Eph. v. 5; I Tim. v. 1; II Pet. i. 11), and the "kingdom of our Father, David" (Mark xi. 10. Cf. Luke i. 32).

APPENDIX II

LIST OF THE MIRACLES, AND ALLUSIONS TO MIRACLES IN THE NEW TESTAMENT*

St. Matthew:

i. 18. The miraculous conception of Christ, Luke i. 27.

ii. 2, 9. The star that appeared to the Magi.

iii. 16, 17. The Holy Spirit descending in the form of a dove; the voice from heaven, *cp.* Mark i. 10–11; Luke iii. 21–22; John i. 32–33.

iv. 23–24. A series of miraculous cures.

viii. 2–4. He heals a leper, *cp.* Mark i. 40–45; Luke v. 12–14.

viii. 5–13. He heals the centurion's servant, *cp.* Luke vii. 1–10.

viii. 14–15. He heals Peter's wife's mother, *cp.* Mark i. 30–31; Luke iv. 38–39.

viii. 16. He heals many, *cp.* Mark i. 32–34; Luke iv. 40–41.

viii. 23–27. He stills the storm, *cp.* Mark iv. 36–40; Luke viii. 22–25.

viii. 28–34. He heals two demoniacs at Gerasa; the devils pass into the swine. It should be remembered that their passing into these swine was not a miracle worked by Christ but something done by the evil spirits and simply permitted by Him; *cp.* Mark v.

*Pages 297–300, *The Catholic Student's "Aids" to the Bible*, Vol. IV, by Pope. Published by Burns, Oates & Washbourne.

1–20; Luke viii. 26–39. In both Mark and Luke only one demoniac is mentioned.

ix. 1–8. He heals the palsied man, *cp.* Mark ii. 3–12; Luke v. 18–26.

ix. 18–31. He raises to life the ruler's daughter, and on His way to the house He heals the woman with the issue of blood, *cp.* Mark v. 22–43; Luke viii. 41–56. In both Mark and Luke the ruler's name is given as Jairus.

ix. 27–31. He heals two blind men.

ix. 32–34. He heals one who is possessed and dumb, *cp.* Luke xi. 14.

ix. 35. He heals many, *cp.* Mark vi. 6.

x. 1. He confers on the Apostles the power of healing, *cp.* Mark iii. 1–5; Luke ix. 1–2.

xi. 5. He heals many, *cp.* Luke vii. 21.

xi. 21. The miracles He has wrought in Corozain, Luke x. 13.

xi. 23. The miracles He has wrought in Capharnaum.

xii. 9–13. He heals a man with a withered hand, *cp.* Mark iii. 1–5; Luke vi. 6–10.

xii. 22. He heals a man who is possessed, and blind as well as dumb.

xiii. 58. He works "not many miracles" at Nazareth, cp. Mark vi. 1–5; Luke iv. 16.

xiv. 2. Herod hears of His "mighty works," *cp.* Mark vi. 14; Luke ix. 9.

xiv. 14. He heals the sick, *cp.* Luke iv. 11.

xiv. 15–21. He multiplies bread for 5,000 men, *cp.* Mark vi. 31–44; Luke ix. 12–17; John vi. 3–14; also Matt. xvi. 9; Mark viii. 19.

xiv. 24–25. He walks on the sea, *cp.* Mark vi. 48; John vi. 19.

xiv. 26–31. He enables Peter to do the same.

xiv. 32. The wind suddenly ceased, cp. Mark vi. 51.

xiv. 36. He healed many who sought to touch His garment, *cp.* Mark vi. 55–56.

xv. 22–28. He heals the daughter of the Syro-Phoenician woman, cp. Mark vii. 24–30.

xv. 30. He heals many.

xv. 32–39. He multiplies bread for 4,000 men, *cp.* Mark viii. 1–9; also Matt. xvi. 10; Mark viii. 20.

xvii. 1–9. He is transfigured, cp. Mark ix. 1–9; Luke ix. 28–36; and II Peter i. 16–18.

xvii. 14–17. He heals the "lunatic boy," *cp.* Mark ix. 16–26; Luke ix. 38–44.

xvii. 26. The stater is miraculously found in the fish's mouth.

xix. 2. He heals many.

xx. 29–34. He heals two blind men, as He was going "out from Jericho"; *cp.* Mark x. 45–52; Luke xviii. 35–43; Mark and Luke only mention one blind man; Mark tells us that his name was Bartimaeus. Moreover, both Mark and Luke say that He healed him as He was "entering into Jericho."

xxi. 12. He cleanses the Temple of buyers and sellers, *cp.* Mark xi. 15–16; Luke xix. 45; John ii. 13–16. St. Jerome remarks[1] that "of all the miracles which He performed this was the most wonderful"; similarly Origen[2] says that "it was not second in point of power to any of the most marvelous works He wrought."

xxi. 14. He healed many in the Temple.

xxi. 19–21. He curses the fig-tree and it withers away, *cp.* Mark xi. 13–14, 20–21.

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[1]Com. on. Matt. xxi. 15.
[2]Tom. I. 16 in Joann.

xxvi. 26–29. The miracle of Trans-substantiation, "a greater miracle than creation," St. Thomas, *Summa Theologica,* III. lxxv. 8, ad, 3m.; *cp.* Mark xiv. 22–25; Luke xxii. 19–20.

xxvii. 45. The darkness at the Crucifixion, *cp.* Mark xv. 33; Luke xxiii. 44–45.

xxvii. 51. The veil of the Temple was rent, *cp.* Mark xv. 38; Luke xxiii. 45.

xxvii. 51. The rock was opened at His death.

xxvii. 52–53. The graves were opened and the dead arose.

xxviii. 6. The Resurrection, *cp.* Mark xvi. 6; Luke xxiv. 6; John xx. 17.

St. Mark:

i. 23–27. He frees a man from an unclean spirit, *cp.* Luke iv. 33–35.

i. 39. He casts out devils.

iii. 9–12. He heals many and casts out evil spirits.

vi. 7. He gives the Apostles power over unclean spirits.

vi. 13. The Apostles cast out many evil spirits.

vii. 32–37. He heals one who is deaf and dumb.

viii. 22–26. He heals a blind man.

ix. 37–38. *No man that doth a miracle in My Name can soon speak ill of Me, cp.* Luke ix. 49.

xvi. 19. The Ascension, *cp.* Acts i. 9.

xvi. 17–20. The promise that His disciples shall be able to cast out devils, to drink poison with impunity; the signs that followed on their ministry.

St. Luke:

i. 13, 24. The miraculous conception of the Baptist.

i. 20, 64. The miraculous dumbness of Zachary.

i. 31, 35. The miraculous conception of Christ.

i. 41, 44. The Baptist is miraculously filled with the Holy Spirit.

ii. 7. The miraculous birth of Christ.
iv. 30. He passes through the midst of His enemies.
v. 1–11. The miraculous draught of fishes.
vii. 11–16. He raises to life the son of the widow of Naim.
vii. 21–22. He heals many.
ix. 6. The Apostles performed miracles of healing everywhere.
x. 9. He gives to the seventy-two disciples the power to heal the sick.
x. 17. They heal many.
xiii. 11–17. He heals the woman with the "spirit of infirmity."
xiii. 22. *I cast out devils and do cures.*
xiv. 1–4. He heals the dropsical man.
xvii. 12–19. He heals ten lepers.
xxii. 51. He heals the ear of the servant of the high priest.

St. John:

i. 47–50. Christ's knowledge of Nathaniel, *cp.* ii. 24–25; iv. 18; vi. 15; vi. 71–72; xiii. 1, 3, 11, 38.
ii. 1–11. He changes water into wine at Cana at Galilee.
ii. 14–17. The clearing of the Temple.
iv. 46–54. He heals the ruler's son at Capharnaum.
v. 2–16. He heals the paralytic, *cp.* vii. 21, 23.
vi. 5–13. The multiplication of the loaves for 5,000 men.
vi. 19. He walks on the water.
vi. 21. The ship came immediately to land on His entering it.
viii. 59. He hid Himself, *cp.* x. 39, and Luke iv. 30.
ix. 1–38. He heals the man born blind, *cp.* x. 21.
xi. 1–44. He raises Lazarus to life, *cp.* xii. 1, 9, 17.

xii. 37. His "many miracles"; *cp.* v. 36; xv. 24, etc.
xviii. 6. He causes the soldiers who would arrest Him to fall.
xx–xxi. His Resurrection.
xxi. 1–13. The miraculous draught of fishes.

For the constant allusion to "signs" that he wrought, see ii. 23; vi. 2, 26; vii. 3–4, 31; xi. 47; xii. 37; xx. 30; xxi. 25.

For Christ's allusions to His own "Works" as proofs of His Divinity, see v. 17, 36; vii. 21; ix. 3–4; x. 25, 32, 37, 38; xiv. 10, 12; xv. 24.

The Acts of the Apostles:

i. 1. Jesus began to *do* and to teach.
i. 3. The many *proofs* of His Resurrection.
i. 9. His Ascension into heaven.
ii. 1–4. The Descent of the Holy Spirit, *cp.* iv. 31, viii. 17; x. 44–45; xi. 15; xix. 6.
ii. 43. "Signs" are wrought by the Apostles, *cp.* v. 12; xiv. 3.
iii. 1–10. Peter and John heal the man lame from birth, *cp.* iv. 9, 14, 16, 21–22.
iv. 30. The Apostles pray that "signs" may accompany their preaching, *cp.* Mark xvi. 20.
v. 1–11. Ananias and Saphira are struck dead.
v. 15–16. Peter's shadow heals many.
v. 19–23. The Apostles are miraculously delivered from prison.
vi. 8. Stephen works many "signs."
viii. 6–8, 13. Philip the Deacon works many "signs."
ix. 3–9. Saul's conversion, *cp.* xxii. 6–16; xxvi. 12–18.
ix. 32–35. Peter raises Eneas.
ix. 36–43. Peter raises Tabitha.
xii. 7–11, 18. Peter is miraculously delivered from prison.
xiii. 9–11. Paul strikes Elymas with blindness.
xix. 3. Paul works "signs" at Iconium.
xiv. 7–10. At Lystra Paul raises the lame man.

xvi. 16–18. At Philippi he expels the pythonical spirit from a girl.

xvi. 25–26. At Philippi he and Silas are miraculously delivered from prison.

xix. 11–12. Paul's many miracles, *cp.* Rom. xv. 18–19; II Cor. xii. 12.

xx. 7–12. He raises Eutychus to life at Troas.

xxviii. 3–6. He is bitten by a viper but feels no effect, *cp.* Mark xvi. 18.

xxviii. 7–8. He heals Publius' father.

xxviii. 9. He works many miracles of healing.

For the many miracles which accompanied the Apostles' preaching, such passages should be noted as I Cor. ii. 4; xii. 10; xiv. 22; Gal. iii. 5; I Thess. i. 5.

APPENDIX III

LIST OF PARABLES OF THE GOSPEL*

I. Parables of the Kingdom of Heaven

1. *The Sower.* Matt. xiii. 3–9, 18–23; Mark iv. 3–9, 13–21; Luke viii. 5–8, 11–15.
2. *The Seed Cast into the Ground.* Mark iv. 26–29.
3. *The Tares or Cockle.* Matt. xiii. 24–30, 37–43.
4. *The Mustard Seed.* Matt. xiii. 31, et seq.; Mark iv. 30–32; Luke xiii. 18, et seq.
5. *The Leaven.* Matt. xiii. 33; Luke xiii. 20, et seq.
6. *The Hidden Treasure.* Matt. xiii. 44.
7. *The Pearl of Great Price.* Matt. xiii. 45, et seq.
8. *The Fishing Net.* Matt. xiii. 47–50.
9. *The Great Harvest and the Few Laborers.* Matt. ix. 37, et seq.; Luke x. 2.
10. *The Bridegroom and the Wedding Guests.* Matt. ix. 14, et seq.; Mark ii. 18–20; Luke v. 33–35.

11,12. *The Old Garment and the Old Wine-Bottles.* Matt. ix. 16, et seq.; Mark ii. 21, et seq.; Luke v. 36–38.

13. *Old and New Wine.* Luke v. 39.
14. *Wayward Children.* Matt. xi. 16–19; Luke vii. 31–35.
15. *Real Defilement.* Matt. xv. 10, et seq.; xv. 20; Mark vii. 14–23.

16,17. *Uprooted Plants and Blind Leaders of the Blind.* Matt. xv. 13, et seq.; Luke vi. 39.

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*This is a list of the parables used by Christ as given in *The Parables of the Gospel,* by Leopold Fonck, S.J. Published by Freder. Pustet Co., 1918, (translated from the Third German Edition, by E. Leahy). Father Fonck was at the time of publishing this book, President and Lecturer of the Biblical Institute, and Consultor of the Biblical Commission in Rome.

18. *The Children and the Dogs.* Matt. xv. 26, et seq.; Mark vii. 27, et seq.

19,21. *The Kingdom of Christ and the Kingdom of Satan.* Matt. xii; Mark iii; Luke xi.

22. *The Laborers in the Vineyard.* Matt. xx. 1–16.

23. *The Two Sons.* Matt. xxi. 28–32.

24. *The Wicked Husbandmen.* Matt. xxi. 33–46; Mark xii. 1–12; Luke xx. 9–19.

25. *The Marriage of the King's Son.* Matt. xxii. 1–14.

26. *The Great Supper.* Luke xiv. 16–24.

27. *The Signs of the End.* Matt. xxiv. 32, et seq.; Mark xiii. 28, et seq.; Luke xxi. 29–31.

28. *The Body and the Eagles.* Matt. xxiv. 28; Luke xvii. 37.

II. Parables Concerning the Members of the Kingdom of God Individually and Their Responsibilities

29. *The Barren Fig-Tree.* Luke xiii. 6–9.

30. *The Good Tree and the Bad.* Matt. vii. 16–20; xii. 33–35; Luke vi. 43–45.

31. *The Pharisee and the Publican.* Luke xviii. 9–14.

32. *The Last Place at the Feast.* Luke xiv. 7–11.

33. *Poor Guests.* Luke xiv. 12–14.

34. *The Rich Fool.* Luke xii. 16–21.

35. *The Vigilant Servants.* Mark xiii. 33–37; Luke xii. 35–38.

36. *The Thief in the Night.* Matt. xxiv. 43, et seq.; Luke xii. 39, et seq.

37. *The Faithful Steward.* Matt. xxiv. 45–51; Luke xii. 41–48.

38. *The Ten Virgins.* Matt. xxv. 1–13.

39. *The Closed Doors.* Luke xiii. 25–30.

40. *The Five Talents.* Matt. xxv. 14–30.

41. *The Pounds.* Luke xiv. 11–27.

42. *Unprofitable Servants.* Luke xvii. 7–10.

43. *The Good Samaritan.* Luke x. 30–37.

44. *The Unjust Steward.* Luke xvi. 1–9.
45. *The Rich Man and Lazarus.* Luke xvi. 19–31.
46. *Serving Two Masters.* Matt. vi. 24; Luke xvi. 13.
47. *The Unmerciful Servant.* Matt. xviii. 23–35.
48. *The Mote and the Beam.* Matt. vii. 3–5; Luke vi. 41, et seq.
49. *Pearls Before Swine.* Matt. vii. 6.
50. *The Son Who Asks His Father for Bread.* Matt. vii. 9–11; Luke xi. 11–13.
51. *The Friend Coming at Midnight.* Luke xi. 5–8.
52. *The Unjust Judge.* Luke xviii 1–8.
53. *The Two Debtors.* Luke vii. 41–43.
54. *The Salt of the Earth.* Matt. v. 13; Mark ix. 50; Luke xiv. 34, et seq.

55,56. *The Lamp on the Lamp-Stand, and the City on the Mountain.* Matt. v. 14–16; Mark iv., 21; Luke viii. 16; xi. 33.

57,58. *The Builder. The King Going to War.* Luke xiv. 28–33.

59,61. *Disciples, Servants, The Household.* Matt. x. 24, et seq.; Luke vi. 40; John xiii. 16; xv. 20.

62. *The Prudent Householder.* Matt. xiii. 52.
63. *The House Built on a Rock and the House Built on Sand.* Matt. vii. 24–27; Luke vi. 47–49.

III. Parables of the Head of the Kingdom of Heaven and His Relation to Its Members

64. *The Light of the World.* John iii. 19–21; viii. 12; ix. 5; xii. 35, et seq. 46.
65. *The Grain of Wheat.* John xii. 24, et seq.
66. *The Vine.* John xv. 1–8.
67. *The King's Son Free from Tribute.* Matt. xvii. 23–26.
68. *The Physician.* Matt. ix. 12, et seq.; Mark ii. 17; Luke v. 31, et seq.
69. *The Good Shepherd.* John x. 1–16.
70. *The Lost Sheep.* Matt. xviii. 12–14; Luke xv. 3–7.
71. *The Lost Coin.* Luke xv. 8–10.
72. *The Prodigal Son.* Luke xv. 11–32.

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